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# The United States BAPTIST

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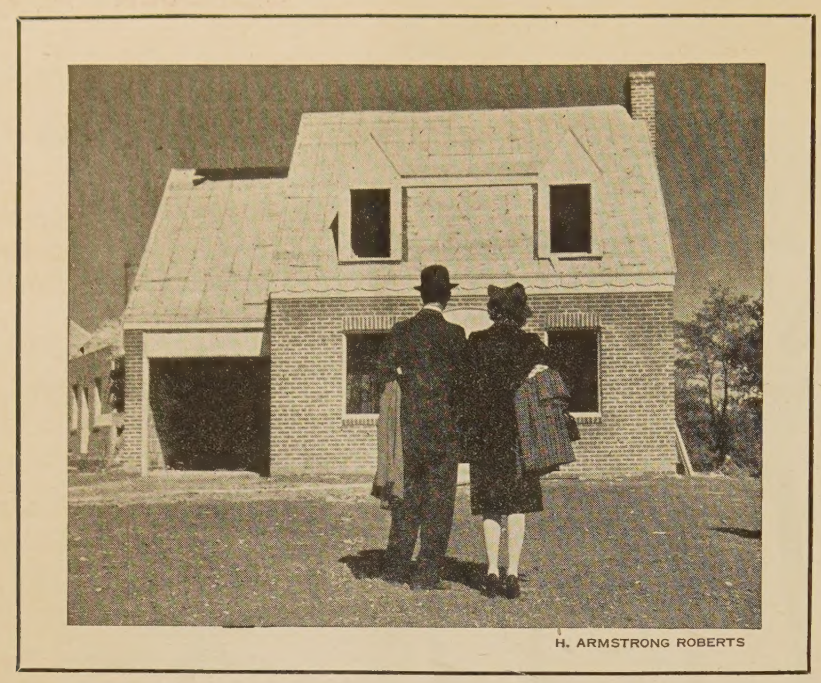

H. ARMSTRONG ROBERTS

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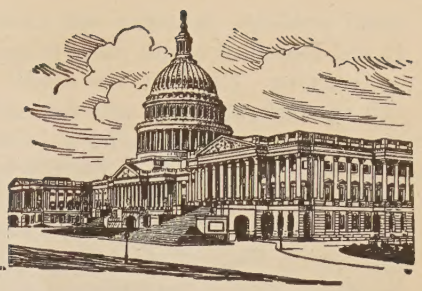
# EDITORIAL . . . . . .

VOL. 5, NO. 6 OCTOBER, 1942

## About Denominational Lines

At the invitation of Judge E. J. Millington, chairman of a special committee from the General Council of the Northern Baptist Convention, the Executive Committee of the Southern Baptist Convention has named a committee headed by Dr. C. W. Daniel, chairman of the Committee, to explore the possibility of avoiding future conflicts in the promotion of the work within the territories generally agreed as assigned to the two groups. The report of the joint meeting cannot be presented in this issue since the meeting was held in St. Louis September 23rd. Leadership in both Conventions are anxious that this matter be settled so that whether the Conventions are legally bound, or not that they be honor bound to observe territorial lines until such time as union of the Baptists of the United States may be a fact.

## William Carey

Special attention is called to the article in this issue by Dr. Walter O. Lewis, secretary of the Baptist World Alliance. Dr. Lewis sets out the amazing qualities and accomplishments of William Carey. On October 2, 1792 —150 years ago—the first Baptist Missionary Society was formed in Kettering. It was on May 31 of that same year that William Carey preached his soul and world-stirring sermon, using as his text Isaiah 54:2-3— "Expect great things of God, attempt great things for God." The resolution which brought the first Baptist Missionary Society into being was as follows:

> **"Humbly desirous of making an effort for the propagation of the Gospel among the heathen, according to the recommendations of Carey's "Enquiry", we unanimously resolve to act in Society together for this purpose; and as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel among the heathen."**

The offering was then taken amounting to thirteen pounds, two shillings and two pence. Andrew Fuller used his snuff box to receive the offering. Baptists throughout the world will celebrate this notable event on October 4th. On this day the churches will have opportunity to face squarely the missionary needs of the world. Proper observance of the day will result in renewed interest, larger gifts and deeper consecration to the task.

## Denominational Schools

Education is the first line of national defense and as such should be strengthened and extended rather than curtailed during the present global war. If this is true in secular education it is certainly true in Christian education. The first line of denominational defense is in the denominational Colleges and Seminaries. War restrictions and war dangers are creating a new and difficult problem in our schools. The tendency in emergencies is to begin to economize first in our educational institutions. Such action results in the cutting of the life line of the denomination. There must be no avoidable and short-sighted economy at the expense of Christian education. Now is the time of all times for Baptists to see to it that funds are accumulated not only to strengthen the educational task throughout the war period but to provide a large surplus for the post-war program. The Board of Education of the Northern Baptist Convention will begin soon an intensive campaign in behalf of denominational institutions as the preliminary to an effort on the part of these institutions to secure hundreds of thousands of dollars for current needs, and endowment. If the Northern Baptist Convention can raise with comparative ease $600,000 for World Relief the Board of Education and the institutions involved should be able to raise with comparative ease several million dollars for Christian education. Denominational schools are our first line of defense. And while we are busy strengthening them financially we must be sure to strengthen them from a denominational standpoint. The fundamental reason for the passing of certain Baptist schools into other hands is that there has been a sad lack of denominational loyalty inside and outside of the institutions themselves.

## United Church Canvas

The United Church Every Member Canvas, uniting churches of various denominations in local communities in a cooperative financial effort, is beginning to receive nation-wide support. The chairman of the Sponsor's Committee is Charles E. Wilson, New York, President of the General Electric Company. In setting up the Planning Committee Dr. Earl Frederick Adams, Executive Secretary of the Council on Finance and Promotion of the Northern Baptist Convention, was elected chairman. Representatives from fifteen denominations compose the Planning Committee. Dr. Adams sets out three main objectives for the United Church Canvas. *First,* It provides for a simultaneous effort on the part of local committee. *Second,* It makes possible nation-wide publicity in newspapers, magazines and radio. This year the na-

tional publicity campaign will come between November 15 and December 6 with many prominent men and women participating. *Third,* It will result in nation-wide attention to spiritual values and foundations. It is proposed that in as many communities as possible a United Church Canvass he held in one of the following periods: November 15 to December 6, 1942; February 21 to March 14, 1943. National publicity is planned to assist the local churches in their efforts during these two periods. It is recognized that in cases where a local church cooperating in a community-wide canvass adheres to a fiscal year which does not close near the time of a canvass, temporary adjustments will be necessary. Sample pamphlets have been distributed to councils of churches and ministerial associations throughout the country. Local churches which desire further information should write to their denominational Secretary of Promotion or to the Interdenominational Conference on United Church Canvass, 297 Fourth Avenue, New York, N. Y.

## Is There No Inspired Voice?

Somewhere among the millions of Baptists in the United States there must be an "inspired voice." But in the confusion attendant upon entry into the war and adjustments that had to be made that voice has not risen above the din and clatter. We cannot wait longer. That voice must speak—speak with the eloquence of an Isaiah and the force of an Amos. Baptists have made no important contribution to the real problems involved in the titanic struggle, nor have they pointed out any paths to follow in the post-war period. Somewhere there is a "voice" that must inspire us to look beyond ordinary undertakings such as denominational promotion and local church affairs. We are working ourselves into a lather of perspiration and complimenting ourselves on our busy-body activities. We are not making any major contribution to the mental and moral changes now taking place throughout the world. Where is the "inspired voice" to lift us out of this tragic situation? Is it possible that we will muddle through this war without offering a single suggestion for a post-war world of justice and brotherhood? Is it possible that no program will be offered the churches designed to serve them as an anchor in the midst of this storm? Somewhere there must be an "inspired voice." It may be a denominational leader. It may be a denominational board or agency. It may be a Pastor. It may be a layman. It may be a woman. It may be a denominational publication. The voice must speak in the name of Baptists. When that "inspired voice" speaks it will be heard around the world. It will inspire Baptists to concentrate their best thought and effort to the making of a better world. Perhaps it is your voice. Do not be timid in times like these. Speak out! What do you think Baptists can and should do? Send your ideas to the United States Baptist and let us pass them on to the waiting and anxious people. Is there no inspired voice?

## Northern Baptist Objectives

"This can be one of the most significant years in the history of the Northern Baptist Convention. The present world situation calls for serious and sacrificial effort on the part of all Christians, and the three-fold objective for this year opens doorways of timely and cooperative service for all of us. Our Unified Budget effort was never more important, and we must not fail the World Emergency Fund and the Church Extension Reserve Fund as "over and above" projects. The goals are not easy, but I am confident that we can attain them if we keep a right spirit within and labor together unfailingly."—Earl Frederick Adams.

"The American Baptist Foreign Mission Society's deepest conviction is that the supreme grace of God in Jesus Christ is a heritage in trust for the whole world. This year, as in every year, it is the purpose of this Society to do everything possible to make this heritage available for the whole world."—Jesse R. Wilson.

"When I ride on trains and see men in all kinds of uniforms, I am grateful to feel that as a denomination we are aware of their needs . . . when I pass rapidly building communities—house after house—block after block—and new plants covering space to an extent seemingly unbelievable—I thank God the church is not asleep . . . we are already working that a Christian witness shall be there. When I look into the year ahead, certain only that I cannot dream what may happen, I thank God for that new self-insurance Baptists have . . . " Alice W. S. Brimson.

"Every woman serving through her church" is the slogan for 1942-43. The women will share in the World Emergency Fund by promoting it through the whole church. The goal for gifts through the Love Gift Boxes is $150,000; these gifts apply on the missionary budget of the denomination."—Janet S. McKay.

"During the coming year, the Home Mission Society, in cooperation with all other home mission agencies, seeks to minister to all populations dislocated and placed under unusual stress by these times. This means men in military service and their families, defense industry workers and their families, Japanese evacuees and a host of others; . . . it demands the most aggressive program of new work in new fields ever undertaken."—G. Pitt Beers

"The World Emergency Fund will help steady a dozen Baptist schools faced with acute crises this year, and will help certain others to prepare for serious emergencies that are rapidly developing . . . again as we face the world emergencies—crises forced on us during these war-torn days—Northern Baptists plan to use $50,000 of the World Emergency Fund for our educational institutions."—Luther Wesley Smith.

"You will never know this side of heaven the joy you gave one almost blind soul." These are typical words of thanks from aged Christian servants in especially destitute circumstances who were helped by the World Emergency Fund last year. The purpose of the World Emergency Fund this year is to "do it again."—M. Forest Ashbrook.

"The words of the wise man who said, "Go to the ant, thou sluggard," have been heeded and the shining summer hours improved in behalf of plans for the Church Extension Reserve Fund. Full attention is being given to planning for field work in its behalf. Cleveland, Pittsburgh and the New York-Brooklyn Metropolitan area will conduct special campaigns for their areas."—Edwin A. Bell

# WILLIAM CAREY

WALTER O. LEWIS

DR. T. R. GLOVER once wrote of William Carey, "The longer I stayed in Bengal, the more I wondered at that man." As the years go by, we sometimes feel that certain men have been praised too much. Such is not likely to be the case with Carey. As we look back on his amazing achievements, the wonder grows. He was truly a "massive genius."

Before recounting the life of Carey it may be well to look at the times in which he spent his early years. England had wrested Canada from the French. And France had lost out in the struggle in India. Captain Cook had published an account of his discoveries in the Pacific in his *VOYAGES*. Every boy read such books eagerly. War between the Thirteen Colonies had stripped Britain of her most important possessions in America. In England itself there was a severe struggle over freedom of the press and freedom of religion. The French Revolution had passed through its first phase and Napoleon was threatening to invade England. The slave trade, begun by Portugal and Spain had been developed to disgraceful proportions by Britain. The revival under Wesley and Whitefield had stirred England profoundly.

One thing in the background deserves especial mention. In 1784, the Northamptonshire Baptist Association issued a Call to Prayer. This was inspired by news which had come of prayer meetings Jonathan Edwards was holding in New England. Edwards had been inspired to start his prayer meetings by news of similar meetings in Scotland in 1744. Following the example of New England, Baptists in the middle of England began a series of prayer meetings for a great outpouring of God's Spirit. It is not likely the missionary movement would have started where it did and when it did but for the earnest prayers which were going up to God for a revival of religion.

Carey was born in Paulerspury, a few miles from Bedford, August 17, 1761. His father was a weaver. Very early in life he manifested some of the qualities that made him great. His family said of him, "Whatever he began, he finished. Difficulties never seemed to discourage his mind." Carey himself said the only genius he possessed was the gift of perseverence. "Give me credit," said he, "for diligence, and you will do me justice. Anything more would be untrue. But I can plod and persevere. To this I owe everything."

Carey wanted to be a gardener, but he had a sensitive skin that troubled him after exposure to the sun and wind. Then he thought of taking up his father's trade of weaving. But machinery was threatening the destruction of hand-weaving. Shoemaking was becoming one of the most important industries of the Midlands. So he decided to take up this trade. One of his fellow apprentices, John Warr led him to Christ. At a meeting held in a Nonconformist chapel to pray for the success of British arms in the struggle with the Colonies in America, Carey decided to become a Dissenter. He was baptized by John Ryland into the fellowship of the Hackleton Baptist Church in 1783.

Carey was no ordinary shoemaker. He did more than mend and make shoes. He read all the books he could get his hands on. Captain Cook's *VOYAGES* interested him more than anything else. But his interest was not in the strange customs of the inhabitants of the islands of the South Seas, but in their spiritual welfare. Carey began to preach in the villages around while carrying on his work as shoemaker. He served as pastor at Moulton in this way from 1785-1789. Then he was pastor in the town of Leicester from 1789-1793. During these years he learned Greek, Hebrew, and acquired a fair knowledge of French and Dutch.

Slowly the thought took shape in his mind that something should be done to take the Christian message to the non-Christian world. In 1792 he published his *INQUIRY* in which he set down what he had been able to gather from his reading about the number of men in various lands who had never heard of Christ. He answered the objections that were usually raised against foreign missions. He offered practical suggestions for reaching the pagan world with the gospel.

The Northamptonshire Association met in Nottingham, May 30, and 31, 1792. Carey preached the annual sermon. He took for his text Isaiah 54:1-3. He packed his message into two headings: "Expect great things from God. Attempt great things for God." In spite of the fact that the delegates were deeply moved, it looked as if nothing would be done about it. Finally it was decided to ask the ministers at their fall meeting to prepare a plan for carrying out Carey's suggestions.

The pastors met in Kettering, October 2, 1792. Thirteen were present. These ministers gave and pledged £13:2:6(less than $70.00). The constitution of the *Baptist Missionary Society* was drawn up and a committee was chosen. Andrew Fuller of Kettering was elected the first secretary. There was much interest in the new project and money came in better than we expected. Influenced by Dr. John Thomas, who had been in India, the new society decided on India as a field and appointed Carey and Thomas as the first missionaries.

But getting to India was no simple matter. The voyage lasted five months less two days. The British East India Company did not want any missionaries around. And so work was begun in Serampore, a Danish settlement not far from Calcutta. Soon others came. Marshman and Ward labored together with Carey for many years. They earned money by engaging in business, but all their earnings went into missionary work. Carey was appointed professor in Fort William College nearby, a school the British Government had established to train civil servants. In connection with his college work, he translated all or parts of the Bible into the languages of over 200,000,000 people in India.

The first convert, Krishna Pal, was baptized December 28, 1800, a little over seven years after Carey reached India. Soon others accepted Christ. New stations were opened up. Carey had a large share in abolishing the burning of widows. There were many trials and disappointments, but when he died June 9, 1834, he left a record that has seldom been equalled. The results of his labors have been well summed up in words of generous appreciation by a distinguished Anglican Archdeacon, W. E. S. Holland, M. A., president of St. Paul's Mission College in Calcutta:

> "To no man does the missionary cause, alike in England and in India, owe as much as to the 'converted Baptist cobbler' William Carey. Founder of the Baptist Missionary Society at home, first British missionary in India, founder of the first University College in India at Serampore, first Master of the College of Fort William, publisher of a Sanskrit Grammar and Dictionary in English, creator of Bengali prose literature, founder of the first Bengali newspaper and the first English magazine in India, supervisor of the translation of the Scriptures into forty languages (including Chinese), founder of eighteen mission stations, and founder of the Agricultural and Horticultural Society of Bengal. In what words is one to describe the massive genius and the bewildering energy of such a man? Never did man so realise the motto he set himself and others, 'Expect great things from God. Attempt great things for God.' Few men have had less natural advantages. Few men have accomplished greater tasks."

# ARE BAPTISTS NEEDED IN THE WORLD TODAY?

By GORDON POTEAT

THERE are some vital principles which are the essential convictions of the people who are called Baptists which desperately need reaffirmation and reassertion in the present hour. Unfortunately Baptists are heavily handicapped when they undertake the public affirmation of these principles because of the name they bear. The name "Baptist", which derives from the nickname "Anabaptist", suggests to non-Baptists that the chief tenet of the Christian group that bears this name is an insistence upon a certain *form* of the ecclesiastical initiatory rite. It is supposed that Baptists are primarily sticklers for a certain ceremonial form; that they rise or fall by a literal, formalistic loyalty to immersion. That this impression is wide-spread is indicated by a quotation from a book by the Principal of a Scots Theological College, W. M. Clow. In a book entitled: "The Church and the Sacraments" Dr. Clow writes: "It is somewhat strange that Baptists who have played so great a part in the achievement of civil and religious liberty, should be so *held in the bond of ceremonial obligation.*" (italics mine) But there is nothing particularly distinctive in the practice of immersion. There are many religious bodies besides the Baptists who practice immersion, including the Greek Catholic Church and the Mormons. Moreover, historically the Baptists in their beginnings did not practice immersion. Their original conviction, which gave rise eventually to their existence as a "denomination", was that the individual had an inalienable right to his own religious belief. They protested against infant baptism at the hands of the State Church (or any church) as a violation of the right of the child to choose for himself upon reaching the age of discretion whether he would be a Christian or not. In other words, they were primarily protagonists of *Soul Freedom.* This freedom, however, was not mere personal license, for it was balanced by a correlative conviction, namely, the supreme sovereignty of Christ.

The common misunderstanding as to the faith of Baptists is in part due to the name we bear, but it may also be due in a measure to ourselves. All religion has a tendency to formalism which must be fought against eternally. One gathers the impression in Baptist circles that there are some Baptists, at least, who take their name very literally, who are more ready to resent any weakening on "immersion" than they are any violation of Soul Freedom. They appear to make the test of obedience to the Sovereignty of Christ depend upon the keeping of certain traditional Baptist forms rather than the Pauline test of Romans 8:9, the possession of the spirit of Christ. We Baptists need to remind ourselves in this hour of peril what the essential principles and convictions are upon which we stand. A restudy of Dr. E. Y. Mullins' Axioms of Religion, Dr. Henry C. Vedder's A Short History of the Baptists, and Dr. W. J. McGlothlin's Baptist Confessions of Faith during this coming year would be of inestimable value to any church which promoted such a study. Baptists who are losing their devotion to their original faith in the spiritual competency of the individual and who because of their loss of faith in the regenerated individual are setting up bounds and safeguards in the form of required statements of belief would be reminded by Dr. Mullins that "Baptists relate the individual to Christ in a free and spiritual way. The teaching concerning Christ is not a dogma imposed by authority. It is not a subscription to a creed. We accept the deity of Christ along with his humanity not by authority but by discovery . . . Baptists accept the authority of the Scriptures in the same free way . . . there is not and never has been any authoritative declaration or formula promulgated by Baptists as to the inspiration and authority of the Scriptures . . . The Bible is for them a spiritual authority . . . in which the self-authenticating power of the Bible is felt. It is also a free intellectual process in which reason is illumined by faith. . . No central authority speaks for the Baptists . . . in the matter of creeds or confessions of faith . . . The true Baptist asks for no artificial props for faith . . . Baptists believe in absolute religious liberty for all men everywhere . . . Theirs is the antithesis to the Roman Catholic system at most points and yet, Baptists stand for the rights of the Roman Catholics in their religious life. Equal freedom for all religious beliefs and equal protection for all is the Baptist ideal . . . Baptists have no ecclesiastical courts to try heretics . . . They stand for a free church in a free state. These ideals which Dr. Mullins states so clearly may be easily forgotten, even by Baptists. If we are to commend them to the world we must be clear in our understanding of their significance and unequivocal in our devotion to them.

Today on a world-wide scale the two ultimate principles of Soul Freedom and the Supreme Sovereignty of Christ are violently contradicted. Men are being persuaded and compelled to give up all claims to personal choice as to their final loyalty and to submit blindly to human leaders. Christ's Way is openly repudiated. All Christendom is under attack. In a time like this "sectarianism" "denominational loyalty" as the rallying ground for resistance to this onslaught may imply disloyalty to the greater cause. The earnest advocacy of these two great Christian principles by Baptists from the early part of the 17th century on down has profoundly influenced the thinking of all Christian groups. Roger Williams wrote a page of history in Rhode Island which makes it unthinkable that Congregationalists would ever assay to set up another such church-state as the Puritans established in Massachusetts or that Episcopalians would ever try to reproduce the State Church of England within the bounds of the United States. Baptists had large responsibility in securing the provision in the Constitution of the United States which guarantees religious liberty, but all Christians today rejoice in that provision. That we can no longer claim a monopoly of these convictions is no cause for regret. We must realize that principles are more important than labels and that in the struggle to make the truth prevail it doesn't matter very much who gets the credit. We Baptists are not called to fight for the sake of the Baptist denomination, but for the cause of Christ. Here the principle which our Lord enunciated—"he that will lose his life for my sake will find it"—may be applied to denominations as well as individuals. The forces of evil which are arrayed against Christ's cause today are so powerful that we must stand shoulder to shoulder with our fellow Christians as we face the foe.

Because of their traditions and history Baptists are in a position to take the vanguard in the defense of democracy. There are those who challenge democracy on the ground of its inefficiency as a mode of life and government and who deny the competency of the individual to share in his own government. Baptists have experience behind them when they meet this challenge. There were few believers in democracy in church government when they began their experiment and there were many who were sure that the tiny movement would fail. Who would have thought that this movement would grow to world-wide proportions? This spiritual democracy has prevailed beyond all expectation. But in their defense of

democracy Baptists do not stand upon secular grounds. Experience has taught them that democracy in State as well as in Church can only succeed in dependence upon spiritual supports. A secularized, materialistic democracy is impossible. And they know what some other groups of Christians, who recognize the need for a spiritual foundation for government, do not seem to realize, namely, this spiritual undergirding must be the product of soul freedom. It must be a voluntary support of government, not a religious requirement imposed by government. Strange as it may sound to some ears, democracy involves evangelism and missions, and cannot live without them. That is to say, the spiritual and moral supports which are essential to organized social life, the integrity of character which is required in governors and governed, the sense of community responsibility on the part of all the citizens which is the only genuine alternative to dictatorship,—all these must be provided by the persuasion of the people to accept voluntarily their obligation to God and to their neighbors. The gospel must be preached to all men everywhere if community life in which mutual responsibility instead of subservience to an imposed authority is to be established and maintained. Baptist associations and conventions are not hierarchical bodies, but voluntary groups joined in the purpose of promoting evangelism and missions. These two functions broadly defined are our abiding obligation. We glory in Carey and Judson, the pioneers of world missions. The numerical growth of the denomination has been primarily the result of evangelism among the rank and file of the people. But too many Baptist hearts have grown cold and unconcerned as regards these matters. We need to think of evangelism and missions in a new setting, as the means of maintaining true freedom in the face of its denial by dictatorships, as the means of building a world community of brothers in the face of the violent assertion of racialism and nationalism. This is a great and mighty enterprise, not the small business of enhancing our own denominational prestige. We shall be winning men, not just to increase our statistical reports in comparison with Methodists or Presbyterians. All together we shall be occupied in prayer and labor that God's rule may be established on earth.

### Everything We Need

We find in Christ everything we need to make us fully whole. Luther aptly said, "In his life, Christ is an example, showing us how to live; in his death he is a sacrifice; satisfying for our sins; in his resurrection, a Conqueror; in his ascension, a king; in his intercession a high priest."

*—Birdville Baptist.*

# JAPANESE EVACUEE PROBLEM

By ALICE W. S. BRIMSON

"WHAT is this question about Japanese evacuation?" one of the pastors asked me. "Of course we can't risk the safety of our country in this emergency. The government is taking good care of the Japanese. Why is our denomination talking so much about it?"

My answer was something like this. "No one questions the right of our country to take any steps which are for our protection. The F. B. I. have guarded us against sabotage and fifth column activities in a remarkable way. Every American will thoroughly cooperate with all of the vigilance."

The problem for Christians in regard to the Japanese evacuees arises in these facts:-

1. 70,000 of the evacuees are not Japanese but American citizens of Japanese descent. In legal status, in thinking, in habits of living, they are thoroughly American. Without any personal accusation, with no right of trial before their peers, their liberty has been taken away. They have been deprived of property, they have been caused physical suffering. With no case of disloyalty proven against a citizen is this treatment in keeping with the Constitution and Bill of Rights of our country?
2. In many ways it seems to be racial discrimination. Why is the action applied only to Japanese and not equally to descendents of other enemy countries?
3. Our action in regard to the Japanese is being watched in Asia and Germany and by Negro groups in this country as an indication of the success of democracy.
4. Whether necessary or not, 110,000 people in our country have been forced into situations of suffering through no fault of their own. As Americans we cannot be oblivious of this suffering. At Manzinar an intense wind blows through many months of the year. The temperature all summer has been 108 or higher. At Poston there is heat, dirt, and crowdedness so that already there have been many deaths. At Pyuallup families live in horse stalls of a fair ground or at Santa Anita the stalls of a race track. In moving so large a group in so short a time crowding has been necessary. Very often people of different families are placed together in a small room with no privacy. Eating arrangements have been crude, and difficult and health conditions have become serious in many places. The Assembly Camps are prison areas surrounded by barbed wire, soldiers with fixed bayonets and with search-lights operating all night. There is no free movement between camps or within camps. Caucasian friends visit only with difficulty. The relocation camps have been built without so much military repression.
5. As Baptists, our churches and missions have been closed. Our Japanese pastors have been grateful that they had to go into the camps so they can minister to Christians there in the name of Christ. Missionaries are only permitted to visit at intervals. The Christian work among the Japanese on the Pacific Coast, one of our most promising projects is completely closed.

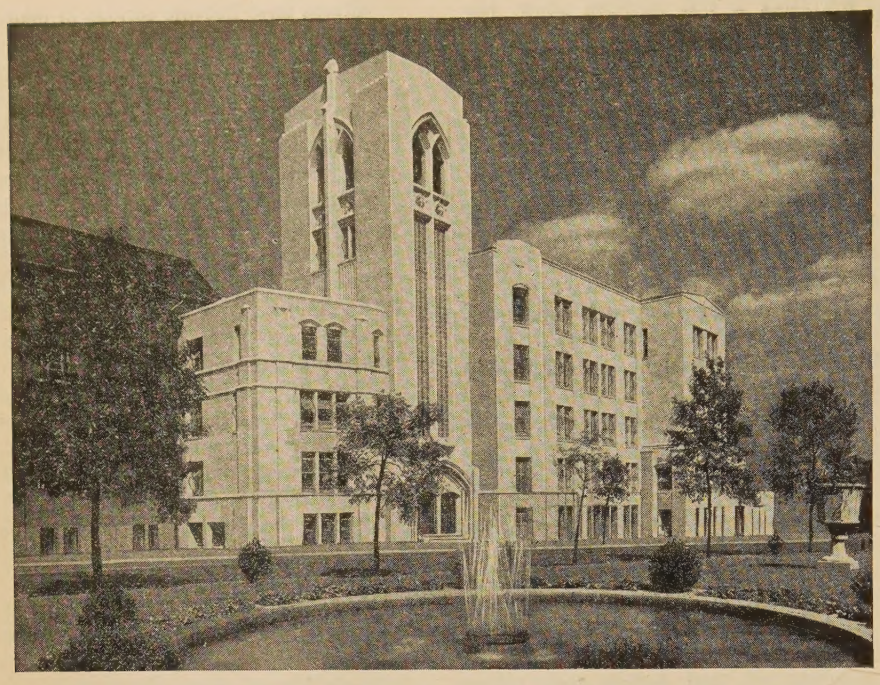
   And when it is over, and it will be over, what will become of 70,000 Americans who cannot go back to their homes, who cannot have resources saved for starting life again, because of our actions? They could not go to Japan because they are not Japanese. What effect will internment have on their love of this country?

Because Baptists care when people suffer anywhere; because as Christians we have deep sympathy for fellow Christians; because this is a test of the strength of Christian love; because abiding world peace can only come with love and understanding between the races; because we are looking to the future ahead, Baptists are eager to help these Japanese evacuees. How? If away from the West Coast area, work is secured for Japanese families, they may be resettled in new communities and thus our government be saved the expense of maintaining them in camps. If each church in our country would find work for one family of proven loyalty to the United States, the problem would be solved. In the camp Bibles are needed, as are hymn books, Sunday school leaflets, good books to read and other White Cross materials. Baptist women can serve through White Cross.

Letters expressing Christian love and an attitude that cares are very helpful to individual Japanese. Write to any you may know. If you know a Japanese family in your neighborhood call on them in Christian friendliness. How much prayer helps depends entirely on your faith in prayer. "Pray for us", the pastors write. Send to the Women's American Baptist Home Mission Society or its Christian Friendliness Department for suggestive leaflets.

# Designed For Christian Maximum

By W. L. PLOWMAN



RISING symbolically from solid rock and paling a next-door movie palace, the $500,000 educational Building of Third Baptist Church in St. Louis will be dedicated October 18-25.

The towering, six-story structure has been made necessary—and possible—by a steady, strong growth in church membership under the 11-year pastorate of the Rev. Dr. C. Oscar Johnson. The rolls have jumped 65 per cent, to more than 5,000. Sunday school enrollment has boomed to 2,200 and overflowed—into the next-door theater and office building in the Grand-Washington midtown sector. Elbow room was needed.

That is provided, and more, too, in the new edifice. It is modern, air-conditioned, designed for the Christian maximum in B. T. U. as well as Sunday school work.

Containing 93 rooms and offices, the building now gives Third Church a Sunday school serving capacity of 2700 men, women and children.

Features are numerous, but as far as Third members are concerned, a most important one is the arrangement of class rooms. There are 70 of them, grouped around seven department assembly rooms. For example, in one department with 10 classes, 10 rooms fan out around the assembly room, usually on the outer walls to provide plenty of daylight.

In each assembly room is a canopy and dais for speakers and performers; and in each individual class room, there is a literature case, cloak case and blackboard.

One innovation is a speaker's public address system, operating two ways. With it, Dr. Johnson can address all classes from his study and, likewise, can listen to any special service, in any of the rooms.

Crowning the structure and attracting the eyes of the young people is "Ayer Court"—5,000 square feet of roof space that will be devoted to socials and games.

The women are pleased with a modern kitchen and serving room, containing electric dishwasher, refrigerator and ranges.

And for the children is a cradle roll room with beds, and ducks and rabbits in the floor pattern.

Then there is an auditorium, seating 650 persons, complete with stage, dressing rooms, spotlights and footlights, and provision for a movie projector and screen; sewing room, machines included; choir room and recreation room, both double-walled to prevent sounds from penetrating adjoining rooms; special ceilings which absorb reverberation in all assembly rooms, the auditorium and pastor's study. Fireplaces are in the study and prayer room.

The building, 100 feet high, actually is a rear extension of the church proper. And, in line with its modernity, the air-conditioning already has been extended to the church and has greatly increased attendance there. Also, class rooms in the church basement have been remodeled in exactly the same style to harmonize with the new. The main auditorium for worship services, too, is being redecorated throughout.

Architecturally, central feature in the new building layout is the tower. It utilizes glass blocks.

The structure itself is of modified Gothic design, the walls being Bedford limestone with short-sawn (coarse) finish. It was designed, and handled entirely, by L. Baylor Pendleton and Wm. B. Ittner, Inc., associated architects and engineers. Mr. Pendleton has been a member of Third Church for many years.

Providing for maximum benefits from such facilities, the church program contemplates the services of a full-time educational director.

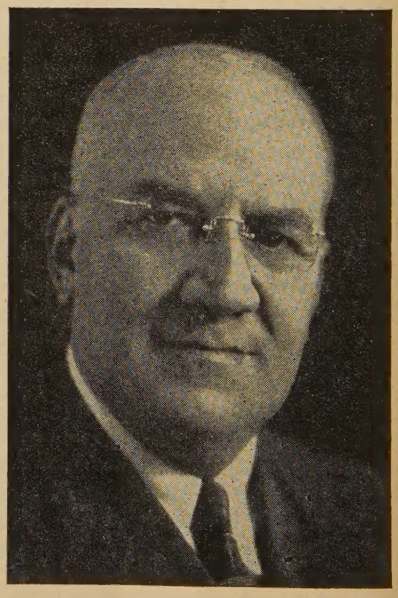
That program, naturally, has been nourished for years. Need for it was seen long ago, but there were frustrations. Then in 1937, the present movement was begun with vigor. Three campaigns were conducted to raise money and when the contract was signed on June 5, 1941, there was more than $300,000 cash on hand and an additional $140,000 in pledges. Ground was broken on June 15 last year and materials were bought immediately.

As it developed, that was all that prevented Third from being frustrated again in its expansion plans. For six weeks later, priorities were clamped on vital materials.

As it was, certain changes have had to be made. Only a shaft is in the tower now for an elevator that can't be bought until priorities are raised. Also, blueprints had been made for putting an entire new front on the church, duplicating the exterior of the educational building. Now those plans are carefully filed away for Third Church expects to finish the job later.

Finishing touch may well be electric chimes in the tower for they likewise have been contemplated.

Helping to dedicate this Christian



Dr. Johnson

monument will be several prominent churchmen who will speak during the week-long program. Already J. C. Robbins, president of the Northern Baptist Convention; Pat M. Neff, president of the Southern Baptist Convention, and Dr. James W. Clark of Chicago have agreed to participate.

Behind the program and expansion, pushing with all his 6-foot-2-inch power is Dr. Johnson. Such expansion is hardly new for him, however, as he worked similarly for God at First Baptist Church in Tacoma, Washington, before coming to Third. There he built the membership from 450 to 3,000 in 10 years. He also has been pastor in Newport Beach and Los Angeles, California, and Louisville, Kentucky.

Dr. Johnson was elected president of the Northern Convention in July, 1932, and has headed the St. Louis Metropolitan Church Federation.

He is the man who is making this one of the outstanding years in Third Church history, a history that dates back before the Civil War, to December 27, 1850.

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## CONVOCATIONS

All reports from the setup meetings for the 200 Convocations on Spiritual Foundations of the Northern Baptist Convention, to be held in the Fall, are most encouraging. Committees are being organized and the plans are being received with enthusiasm. One example of this comes in a message from Rev. B. H. Ward, director of missionary promotion of Iowa. Dr. Ward writes: "You will be interested in knowing that the Sioux City Convocation area comprises just one Association called the Sioux City Valley. There are 2004 resident members within the bounds of that Association. At the setup meeting the group established an attendance goal of 700. This would be, of course, more than one-third of the total resident membership of the Convocation area."

Louis Bromfield, famous Ohio author-farmer, has been elected to the Board of Trustees of Rio Grande College, Rio Grande, Ohio, according to the publicity department of the Northern Baptist Convention. Mr. Bromfield is particularly interested in the "self-help angle" of this Baptist junior college.

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Reprints of the stirring anti-liquor address, "We Are At War," given at the Northern Baptist Convention, Cleveland, by President George Barton Cutten of Colgate University are available from the Cutten Speech Committee, 1701-03 Chestnut Street, Philadelphia, for five cents a copy.

# NEWS DIGEST . . . By William Park

THE FIRST CHURCH, CHEYENNE, WYO. Dr. George D. White, pastor, has just celebrated its 65th anniversary. Dr. Joseph Cooper was a guest speaker.

DR. CLAUDE U. BROACH OF ATHENS, GA., has become an associate in the Department of Student Work of the Southern Baptist Sunday School Board.

DURING THE PAST YEAR THE FRIENDS OF CENTRAL SEMINARY, Kansas City, Kansas, have given annuities to erect apartment houses for faculty and students. The latest is a six apartment building, just erected with money furnished by Mr. Carlyle Lamb of Ft. Collins, Colo., where Dr. R. L. Decker is pastor.

DR. F. TOWNLY LORD, PASTOR OF THE BLOOMSBURY CENTRAL CHURCH in the heart of London, has succeeded Dr. J. C. Carlile as editor of the Baptist Times, London. Mr. Ernest Brown, Secretary of State for Scotland is a faithful Baptist. Recently he made 21 speeches in one day while on a visit to Scotland.

DR. HARVEY L. TURNER, FORMERLY DIRECTOR of Laboratory Schools at Michigan Normal College, Ypsilanti, and coordinator for the Michigan Cooperative Teacher Education survey, has become president of Hillsdale College. He served in the U. S. Navy in the first war.

THE NATIONAL BAPTIST LAYMEN'S MOVEMENT of the National Baptist Convention, Inc., met in Memphis, Tenn., in September with a very large attendance.

DR. W. W. MELTON, EXECUTIVE SECRETARY FOR THE TEXAS BAPTIST CONVENTION, is leading a campaign to pay off the $380,000 debt of the Convention. He predicts that "When this war is over we are going to see an army of missionaries such as we have never seen before."

DR. STUART NYE HUTCHISON, moderator of the General Assembly of the Presbyterian Church and chairman of the Presbyterian Wartime Service Commission has announced that they will raise $1,000,000 for war service.

THERE ARE 919 CHURCHES IN TEXAS which send the Baptist Standard to every home in their membership, having put the paper in the church budget. This accounts for 46,072 subscribers. Some of the larger churches have the last page devoted to their own news, Sunday services and orders of worship.

WHEN THE TOMPKINS AVENUE CHURCH and the Flatbush Church, Brooklyn, N. Y., unite they will form the largest Congregational church in America with a total membership of more than 4,000. Dr. Alfred G. Walton will be pastor.

A PROGRAM DESIGNED FOR SERVICE MEN and operative from 2 to 11 p. m. seven days a week has been started by 15 churches in San Diego, Calif., with rooms in the First Baptist church. This Fellowship center will be under the direction of Mr. and Mrs. Harold Alexander.

REV. BOB STEIGER OF KANSAS has become the Director of Christian Education of the Illinois Convention. He was president of the Kansas State Young People's Convention.

NEWS FROM MEXICO IN THE CHRISTIAN CENTURY indicates that more than 100 pastors, deaconnesses and lay workers attended a ministerial institute held in the Methodist church in Mexico City conducted by the Union Evangelical Seminary. Also the National Evangelistic Crusade, in cooperation with the Oriental Missionary Society of the U. S. A., is seeking to place seven million Gospels in Mexico homes—almost one for each home.

THE ANNOUNCEMENT IS MADE AT NASHVILLE, TENN., that the southwide quadrennial Baptist student conference, planned for Memphis, Oct. 29-Nov. 1, has been postponed until 1943.

ALVERDA WARREN HENDERSON, daughter of Dr. and Mrs. Oscar W. Henderson, Detroit, Mich., was married recently to Robert Burdette Rose, son of Dr. Ivan Murray Rose, pastor of the First church, Philadelphia.—Watchman-Examiner.

ONE WAY TO TREAT THE PASTOR—the First church, Conway, Ark., has presented pastor Blake Smith with a fine automobile as an expression of love and appreciation.

580 MINISTERS ATTENDED THE PASTORS' CONFERENCE of the Presbyterian Seminary, Chicago, this summer—the largest in the 13 years of the institute. The conference at the University of Chicago also reported a much larger attendance than last year.

Among the Baptists who signed the Declaration by 93 Protestant leaders on the "spiritual issues at stake in the outcome of the war and calling for the defeat of the Axis, were Drs. L. R. Scarborough, Joseph C. Robbins, Daniel A. Poling, Harold C. Phillips, Charles E. Maddry, Kenneth I. Brown and Albert W. Beaven.

The Baptist Temple of Philadelphia has granted its pastor, Dr. Daniel A. Poling, a leave of absence to serve as a chaplain with the armed forces.

At the age of 78, the great Negro scientist of the Tuskegee Institute, Dr. George Washington Carver, has "reported for service at the Ford Motor Company, Detroit, for the duration of the war."

The proposal has been made to move the Rochester Baptist Seminary (German), now located on the campus of Colgate-Rochester Divinity School, Rochester, New York, to the campus of Sioux Falls College, Sioux Falls, S. D. The Germans have already changed the name of their conference to "North American Baptist General Conference."

Dr. Robert G. Lee, pastor of the Bellevue church, Memphis, Tenn., has declined a call to become president of the Baptist Bible Institute of New Orleans. During the 12 years he has been with the Bellevue church they have paid a debt of $240,000 with 6% interest, all current expenses and contributed over $200,000 to missions.

At the final service as pastor of the First church, Atlanta, Ga., Dr. Ellis A. Fuller, led in the ordination of four young men to the gospel ministry. After a pastorate of 14 years Dr. Fuller has gone to be president of the Southern Baptist Seminary, Louisville, Ky.

The long Nazi fight against the Norwegian Church appears to have resulted in a victory for Bishop Berggrav and his associates as Quisling has been ordered by Berlin to come to an agreement with the clergy. Quisling now says that churchmen who oppose him are 'too unimportant to publish'.—Christian Century. Delegates from churches in Sweden, Denmark and Finland recently held an ecumenical congress at Helsinki.

Dr. Louie D. Newton, Pastor Druid Hills church, Atlanta, Ga., has a strong article in the Christian Index on "The Federal Government Approves Bootlegging," and makes a good case against the government for licensing liquor houses in dry territory.

Dr. Isaac G. Matthews, professor of Old Testament and related subjects in Crozer Seminary for 22 years has retired. He is succeeded by Dr. James B. Pritchard, pastor of the Parkside Methodist Episcopal church, Chester, Pa.

In 1907 Brazilian Baptists numbered 4,201 and in 1940, 54,719. In 1907 they had 83 churches and in 1941, there were 725.

Dr. John D. Freeman, executive secretary, for Tennessee Baptist Convention has resigned to become editor of the Western Recorder, Kentucky State paper. He succeeds Dr. Victor I. Masters who was editor for 21 years.

Dr. T. J. Watts, executive secretary of the Belief and Annuity Board of the S.B.C., announces that 58.7% of all the eligible pastors of the Southern Convention are members and that 37% of all the churches are cooperating. There are 6,888 pastors and 9,253 churches in the plan at this time.

The First church, New York City, will celebrate its 200th anniversary this year. During the first 188 years the church had only 9 pastors.

Japan has abolished all religious instruction in the public schools throughout the Philippines as a part of liquidating all Christian influence in their "co-prosperity sphere."

The Government has approved of Hardin-Simmons College, Abilene, Texas, admitting four Japanese students, 2 boys and 2 girls of parents who have been evacuated on the Pacific coast. The College has asked for the two daughters of Rev. Paul Watanabe, an alumnus of the college who recently died. He was pastor of a strong Japanese church in Los Angeles. This writer knew him as a fellow student in Texas.

It is reported that "Father Divine", Negro religious leader in New York City, is displeased with the attitude of the New York officials and has moved to Philadelphia, the city of brotherly love. He has also "taken over" the Brigantine Hotel in Atlantic City and will operate one branch of "his heaven" by the sea.

During the reign of Charles I of England, the Presbyterian Westminster Assembly was in session from 1643 to 1649. The Assembly produced the "Confession of Faith," the "Shorter Catechism," and the "Larger Catechism". This Assembly consisted of 125 ministerial delegates and 32 laymen. Presbyterians throughout the world are preparing to celebrate the 300th anniversary of this great Assembly.

Dr. W. T. Lowery, Waco, Texas, has given to Blue Mountain College, Mississippi, the college he served as president for 27 years, his library of more than 1,000 volumes. He also served as president of Mississippi College, Clinton, 13 years, and also as president of Hillman College, Clinton; Gulf Coast Military Academy, Gulfport; and Clarke College, Newton.

Dr. Charles Brown, 86, was the special preacher at the Carey Jubilee celebration at Kettering, England.

During the past year, according to Church Management, Protestant churches in America increased their contributions by "more than 17 million dollars, with an increase of membership of more than one million, but the per capita giving dropped from $13.55 to $13.33. The 23 Protestant denominations reporting to the United Stewardship Council reported contributions of $343,640,753.

The National Budget Committee for War Appeals, which is a part of the Community Chests and Councils, Inc., has set this year's goal at $75,659,000. In addition to this amount $95,000,000 must be raised for local welfare purposes.

Northern Baptists will join with other denominations in promotion of a united appeal to their constituencies for local and missionary funds. The movement is directed by the United Church Canvass Committee.

The Commerce and Industry Association of New York, Inc., reports that "one-third of the nation's population and half of its wealth are to be found within a 350-mile radius from New York." Within this area are 423 cities having a population of 10,000 or over.

To be expected! "The National Council of Jewish Women of New York has officially gone on record in opposition to the released time plan of public school religious education."

The Western Theological Seminary, Pittsburgh, Pa., through a gift of the Pitcairn-Crabbe foundation, invited 100 ministers to a school of religion, with all expenses paid. Dr. Robert S. Speer was the evening preacher.

Home Missions, Atlanta, Ga., reports that a recent survey of Houston, Texas, shows that "of the 510,000 people of metropolitan Houston, 161,500 are members of Protestant churches, 45,000 are Roman Catholics, and 13,500 are Jews. This leaves a total of 290,000 people that are members of no church at all, make no profession of religion of any kind and have no possible hope for the life hereafter."

In Georgia there are 394 full time churches, 527 half-time churches and 1,531 churches served by once-a-month

services. The survey also revealed that "in 1921 there was 1 baptism to 22.5 members; in 1926, 1 to 26; in 1931, 1 to 28; in 1936 1 to 31.5; in 1941, 1 to 37.25 and that "50% of the entire population had not been reached."

Dr. Warren H. Wilson, a statistician of the Presbyterian Church, in writing on the country church, recently said that in communities of 5,000, or less, in America only one church in eight has a resident pastor on full-time service.—Home Missions.

Dr. John F. Rich, associate secretary of the American Friends reports that "the Friends ambulance unit which aided Dr. Gordon Seagrave in gathering up the wounded of Burma was composed of British conscientious objectors."

The Protestant Voice reports that "since the day of its founding 65 years ago the doors of the Pacific Garden Mission in Chicago have never been closed." During the winter the mission dispenses about 2,000 free meals and 1,800 free lodgings-for-the-night per month.

The Protestant churches of Dallas, Texas, are joining in "a victory drive through prayer" and are keeping their churches open seven days each week.

The Costa Rica Congress has repealed its "laws prohibiting monastic orders and religious communities in Costa Rica and barring the clergy from 'meddling in' or 'opposition to' the direction of education in government supported schools."

The Vick Chemical Company has been ordered by the courts to return to the home and foreign mission societies of the Presbyterian Church 225 shares of stock, allegedly worth $1,600,000 which were left to these societies by the will of the late Lunsford Richardson, Sr.

The Disciples of Christ, meeting in Grand Rapids, Mich., agreed to postpone their 1943 meeting until 1944.

The Tennessee School of Religion, operated on the University of Tennessee campus, enrolled 325 students, 100 more than last year.

The Church of the Nazarene of Northern Indiana reports a gain of 430% in membership.

The only decoration of any kind in the primitive home of Mahatma Gandhi is a small picture of Jesus Christ, bound in a 4 by 6 inch glass frame.

The Colt Patent Firearms Manufacturing Company, Hartfort, Conn., has made arrangements for a factory chaplain, "the first religious services held in a war production plant."

## PEARL HARBOR AND BAPTISTS

There is one thing of particular interest about the World Emergency Fund Campaign of the Northern Baptists, namely, that the bulk of the money was raised on December 7, 1941. This is remembered by most of us as the day of the attack on Pearl Harbor. The president of our nation has described it as a day which will be recorded in history as a day of infamy. The Baptists, however, have at least one good thing to remember about December 7th, for on that day thousands of church members in that denomination contributed about half a million dollars for their World Emergency Fund, which money has since been used in the alleviation of suffering among those who are the victims of war and in developing a program of Christian ministry among service men.

What is more, the Baptists plan to repeat that program on the first Sunday in December this year. I suggest that Baptists plan now to observe the first anniversary of the attack on Pearl Harbor . . . in increased contributions to the World Emergency Fund of the Northern Baptist Convention. There will be special services in Baptist churches and I submit that that is a very good way for Christians to do something constructive on the anniversary of Pearl Harbor.

—Earl Frederick Adams, General Director of Promotion, Northern Baptist Convention

## DEATHS

The angel of death has called and the following have answered in the past few weeks including Rev. Chester L. Klein, missionary in the Karen Hills, Burma . . . . Rev. George R. Atha, 35 years pastor of the Groton Heights church, Groton, Conn. . . . Sir Flinders Petrie, 89, British archeologist, who died in the Government Hospital in Jerusalem, after 45 years of work in Egypt. . . . . Dr. Margaret Stowe Grant, 70, Hollywood, California, Pacific Home for the Elderly, who served as missionary in China under the Northern Baptist Women's Foreign Mission Board for many years. . . .

Also Bishop W. N. Ainsworth, 70, of the Methodist Episcopal Church who served south Georgia Methodists for 50 years. . . . Dr. T. O. Fuller, Memphis, Tenn., pastor of the Negro First Baptist church for 42 years, who was "the last North Carolina Negro senator in reconstruction days". . . . . Dr. J. Sprole Lyons, 81, pastor emeritus of the First Presbyterian church, Atlanta, Ga., who served that church for 22 years and gave 59 years to the gospel ministry. . . .

And Dr. W. W. Chancellor who served in Oklahoma for many years, died at the home of his brother in Bowie, Texas . . . . Mrs. Margaret J. Livingston, 101, New York City, known as the mother of New York Methodists. . . . Dr. Alexander Ferguson, 47, minister of the St. Andrews Presbyterian church, Ottawa, Canada. . . . Sir Francis Youngsband, "head of the Tibet mission which led to the unveiling of the 'forbidden city' of Lhasa" . . . . Dr. Guy L. Brown, pastor emeritus of the First church, Wichita, Kansas. . . . Rev. George Greenhill, 82, Omaha, Nebraska.

Also Dr. John McGuire, 84, who died at the home of his son in Puerto Rico, gave 42 years missionary service to Burma, and worked on the translation of the Bible until 1940. . . . Miss Rose E. Nicolet, Colorado Springs, who served for many years as a missionary in the Philippine Islands. . . . Rev. Arthur E. Cox, 83, Hanover, N. H., pastor in New England for many years.

## LONG TERMS OF SERVICE

Dr. Vincente Mendoza of the Methodist church in Mexico has just been honored on his 50th anniversary as a pastor, hymn writer and teacher. . . . . Editor Lewis F. Kipp is retiring after serving as editor of the Canadian Baptist for 20 years. . . . Dr. George W. Truett has just begun his 46th year as pastor of the First Baptist church, Dallas, Texas, with its more than 7,000 members. . . . . Dr. Walter A. Pegg has been pastor of the Huntington Park Baptist church, Los Angeles, for 12 years, during which time 2 new buildings have been erected and the membership increased from 250 to 1,100. . . . . After 11 years with the Uni-Versity Church, Austin, Texas, Rev. W. H. McKenzie has accepted the call of the First church, Grand Prairie, Texas . . . . . Rev. Horace H. Hunt has begun work with the New York Board of Promotion after a pastorate of 14 years with the First church, Tarrytown, N.Y. . . . Dr. Walter F. Parmelee has resigned after serving the First church, Shawomet, R. I., for 14 years.

# For and About Women . . . by Mabelle Rae LeGrand

## *Vacation Observations*

THIS is a season of very unusual vacations. For various well known and much discussed reasons most of us have not rambled far from home but have contrived to make much of necessary business trips and have tried to "recreate" by looking carefully at the scenes through which we passed and the people that have crossed our route. In the back of the writer's mind was the constant remembrance that just ahead there was to be a trip to associations at which she was to speak on the subject, "The Whole Church Uniting For Its Ministry." That subject seemed to assume that there were some things to be done—a Ministry appears to mean Service. With this constantly pricking her mental processes, she looked into all the community situations with a view to seeing what was wrong that should and could be righted by those who care about brothers and neighbors. The following paragraphs are the result of hearing and seeing.

It does seem as if churches everywhere ought to put on a Bulletin Board the name and denomination so that all who travel may read. Of course, it does not make too much difference which group of Christians minister to a community but there is a real interest to know whether one might find a friend as pastor (if the name were only on the bulletin board) and if the church is especially kept and the lawn in good condition there is a justifiable pride that is legitimate, if it happens to be a Baptist. Is there any reason why we should not let the world know where we are at work? But travellers are not the only ones that do not know what kind of a church is around the corner. Attempts in any small cities to locate a Baptist church has proved that it is not well enough known for filling station men to recognize, and passers by on the street seem never to have heard of it. Is it mayhap hiding its light under a bushel or is the light still burning? Let's be proud of who we are, and tell the world that we have a message for all men. Or have we? Speaking of churches there are those who really choose to go to church even in the good old summer time. Spiritual need does not take a vacation. Would that all churches by any name would find a way of keeping doors open with a cordial welcome assured to all who live at hand and all who pass by. Money saved by closing the doors will surely not turn out to be good bargain.

The day seems to have passed when the Sabbath was expected to be kept as a different day of the week. This year even to a greater degree than other years farmers kept at it, plowing in the spring, cultivating in the summer, and threshing in late summer weeks. The all-out war effort may have had an effect on the farmers too but through recent years there has been too little concern about the day that was once called the "Lord's Day". Living near to Nature on the farm ought to make one conscious of the Giver of Gifts to man. Has the Church left the farmer and his family too far out of the picture?

Lunch one hot summer day was being eaten in a restaurant of a small but thriving village. Vacationers from nearby resorts, and passing travellers from the big city had filled most of the tables. Suddenly there entered a youngish mother with a daughter of about seventeen years and a son of twelve. Their garb was un-mistakably that of vacationers, slacks and all. After some little time spent in studying the menu, the order was given and after a brief time, two foaming glasses appeared for the mother and daughter. There was great appreciation expressed in the conversation about the brand of Beer and the satisfied look on their faces indicated great enjoyment. Suddenly the mother realized that the tousle-headed boy was not in the conversation and she pushed her glass toward him and with an inviting smile said to this growing lad, "Taste it." With a glowering look he refused not too gently and she was disappointed. Had he heard somewhere some teaching that gave him the courage to refuse, or did he just hate the taste of the "sour stuff?" What a price that mother was willing to pay to make her boy acceptable to her society.

Army officers gathered around a dinner table in another small city. They all looked like college boys and several seemed to give evidence of homes of real refinement. I watched them as they gave their orders and hoped that this group would be different. Not so! I did so count on the nicest looking one, the one with a really good face, and I was so sure that he would be the odd one at the table. I waited anxiously until the last glass was set down—and not one was "different." It was "the thing to do" and every one did it. Were we asleep when the programs and propaganda were so well financed and so subtly produced at every turn, that now we reap the results, and drinking has truly been made decent and proper?

The carpenter was doing a bit of work on the roof the other day and suddenly he dropped his tools and came all the way down the ladders to go to the car. I watched to see just which tool he had forgotten. Tool? That special trip with the loss of time that was costing plenty, was made for one special necessity—a package of cigarettes and some matches.

A successful young business man was recently helping to arrange a financial report for a certain college that even now does not permit students to smoke on the campus. Every little while he found it necessary to go out to the steps—for one purpose—a cigarette.

Dinner in a very delightful eating place the other night almost made me seem to be in the wrong spot. A woman old enough to be my mother finished her dinner and proceeded to light up. Another young mother with two young children was engrossed with her "light" even to try to enter into the conversation with her children. Every woman in sight was puffing smoke.

A minister came up to speak to me the other day and easily seen in his pocket was a plentiful supply of cigars. The odor that accompanied him was not pleasant and proved that he did his best thinking with a cigar in his mouth.

I seem to hear a voice over my shoulder saying, "But you must not be so old-fashioned." That is, however, my privilege and I choose not to like it.

The milk-man came to the milk chute one morning last week while the faithful black horse pulled up to the curb. This route has been left by the regular man for a more lucrative job so the poor horse has been in the hands of a number of different drivers. He sometimes is guided around the corner by one man and the next one leaves him on the other street so he is not sure just what is expected. This present man forgot all this recent experience and when the horse was not quite sure whether he was to stand or go to the next house, he let loose a volley of words that would not pass the censor of this page. I trembled. He was chagrinned when he saw me in the door. Does he ever attend church?

Several children in my neighborhood spend the Sabbath from early morn till late at night tearing up and down the streets, chasing dogs, riding bikes and knowing no difference from the days of the week. What has happened? Or was the teaching they received too ineffective and the teachers and pastors indifferent?

# Book Month . . . . By Alfred L. Murray

## UNITED STATES BAPTIST BOOK CLUB

### Selection No. 1

### HOW TO BE YOUR BEST. By James G. Gilkey. Macmillan. 166 pp. $1.75

This twelfth book from the pen of the pastor of South Congregational Church, Springfield, is one of the most timely and practical books that has come from the press in recent months. Dr. Gilkey, who has always something worthwhile to say, is here at his best. In twelve trenchant chapters he tells his readers how they may be their best. Definite ways are suggested by which the individual may, Make A Hard Life Easier, Win New Faith In Himself, Get All He Can From The Little He Has, Keep Serene Within, Find Courage For Hard Situations, Manage His Own Mind, Utilize Hidden Resources, Control Anxieties, Master Defeat, Gain A Perspective On Achievement, Outwit A Routine Job, and, Live One Day At A Time.

The secret of the author's success as a preacher and lecturer is that he deals with vital themes in a practical, helpful, and convincing manner. A man wants to be his best. Many counselors tell him that he should be. Dr. Gilkey tells him how he can be. This is one book that should be read, reread, and given to others for reading, then read again. It deals with living issues in a masterly way.

### Selection No. 2

### THE TWOFOLD POWER OF THE GOSPEL. By Clyde V. Hickerson. Abingdon-Cokesbury. 164 pp. $1.50.

Three years ago Dr. Hickerson published his first book of sermons,—a volume that did not receive the attention that it warranted, but evidently it won for him the recognition that he merits as a commanding pulpiteer. In the ten pungent and winsome sermons in this publication he presents the twofold power of the Gospel, i.e., Christ is sufficient for the needs of mankind and society, in this life and the life to come. The sermons of this gifted Southern Baptist minister deserve a wide reading. They pulsate with the life of individual and social problems.

## BOOK REVIEWS

**Religion in Illness and Health.** By Carroll A. Wise. Harpers. 279 pp. $2.50. A chaplain in a mental hospital shares, in this book, his knowledge and experiences as they bear on the relation of religion to illness and health. The effects of the individual's mental attitude upon his physical health are analyzed. Wide use of quotations supporting the writer's findings make the book difficult to read, but as a reference volume for the student of psychopathology it is invaluable.

**Life Is What You Make It.** By Alfred G. Walton. Revell. 160 pp. $1.50. A book written especially for youth, but of practical interest to adults too, asserts that man can determine what he will be today and thereafter. Normal talents may be developed until they blossom forth in works of genius. Fears may be banished, confidence enhanced, and individual usefulness increased in a thousand different ways.

**Christianity And The Family.** By Ernest R. Groves. Macmillan. 229 pp. $2.00. The book is divided into two parts. The first discusses "the family as an ally of Christianity." Part two considers "the Church as an ally of the family" and emphasizes the minister's responsibility and opportunity in presenting a program that will strengthen the bond of marriage and the sacred relationship of family life. The problems of the modern family life are analyzed and wise counsel offered in dealing with them. This is the type of book that will aid the minister in his family counseling.

**The Fourth Gospel.** By R. H. Strachan. Macmillan. 345 pp. $3.50. Distinguished for its scholarship this book now appears in its third, completely revised edition. While it is not a verse by verse commentary on the Gospel it is filled with invaluable exegesis and comments on brief selections as well as larger passages of scripture. As a reference study it is invaluable to New Testament students.

**Prayers for Times Like These.** By S. Ralph Harlow. Association. 108 pp. $1.25. A collection of prayers clothed in language that is simple but sublime; encouraging for troubled minds and uplifting for heavy hearts.

## SERMONS

**Look At The Stars.** By G. Ray Jordan. Abingdon-Cokesbury. 204 pp. $1.50. Fourteen messages; vital, heartening, and rich in illustrative material.

**V For Victory.** Herbert Lockyer. Zondervan. 99 pp. $1.00. Eleven sermons on the Christian's victories.

**The Scarlet Sin.** By Jeff D. Ray. Broadman. 115 pp. $1.00. The tragic story of David and his sin told in seven gripping chapters.

**The Grit To Grapple With Life.** By Strother A. Campbell. Broadman. 144 pp. $1.00. Twelve sermons that are above the average. A well-worth-while publication.

**Dare to Decide.** By Ralph W. Neighbour. Zondervan. 135 pp. $1.00. Nineteen evangelistic messages.

**After The Resurrection.** By L. R. Scarborough. Zondervan. 121 pp. $1.00. Thirteen sermons on the theme indicated by the title. Biblical, evangelical, and well constructed messages.


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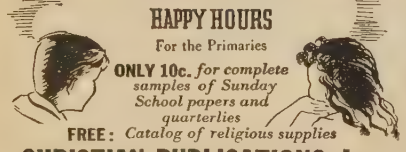
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**Faith of Our Fathers.** Broadman. 121 pp. $1.00. Radio messages of the Baptist Hour for 1942 on the home, church, state, etc. Excellent.

**The Unsearchable Riches.** By Osborne L. Schumpert. Hoffman Press. 92 pp. $1.00. Fifteen sermons of unequalled merit.

**New Horizons.** By F. C. Gill. Abingdon-Cokesbury. 127 pp. $1.00. Twelve optimistic talks by a Christian minister in England whose faith in God is unshaken amid the chaos that surrounds him.

**Let Us Sing.** By A. B. McKinney and A. W. Graves. Broadman. 174 pp. $0.60. Every phase of Church and Church school music is apparently covered in this practical book. Each chapter offers a wealth of material on the subject through illustrations, diagrams for choir seating, suggestions for leaders of young people's meetings, and choir directors. Suggestions for further study and review questions enhance the value of the text for class study.

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## MINISTER'S PENSION PROTECTS CHURCH

By W. A. SHANKS

The pastor became ill. After a few weeks it was evident that he would never be well again. The most he could hope for was a partial recovery. His work had been unusually helpful and constructive. He was greatly loved by his people. What was his church to do? It did the only Christian thing a church could do under such circumstances. It stood by its pastor. For many months it paid his salary in full and then for an additional period, until his death, it continued to pay a substantial part of the salary. In addition to this it secured and paid an interim pastor who served the church for over a year. This of course put a heavy burden upon the church—a burden it was glad to carry for the sake of its pastor. Had this good pastor been a member of the Retiring Pension Fund for a year or more he would have been eligible for the disability allowance as soon as it became evident that he was permanently disabled. The church would have been relieved of the responsibility of caring for him and could have, without embarrassment and without delay, proceeded to secure another pastor. The Retiring Pension Fund protects the church as well as the pastor.

## THE PARABLE OF THE NEIGHBOR'S FAULT

C. F. BANNING

It came to pass that on a certain day the prophet went into the market place and as he waited he did read a paper. Behold there was the name of his neighbor who had been taken in sin. He had driven his chariot of iron down the road that leads from Dan to Beersheba at forty miles an hour. The man who wears the blue uniform and rides many horses at once listened not to his pleading. He was brought before the Judge and fined fifty shekels of silver. Moreover the ruler of that city requested of him that he ride not in his chariot but walk for a space of thirty days. In his heart the prophet laughed with great joy because that neighbor's driving is like the driving of Jehu, for he driveth furiously.

Not many days hence the prophet gathered together his wives, his sons, his daughters, his maidservants, his man servants, his sheep, his oxen, and his cattle to take a journey and they all four, got into the family chariot. Now it chanced that they traveled on the road that leads from Dan to Beersheba, and the prophet was at the wheel. Howbeit he is a very careful driver—has he not confessed it again and again?

As the chariot journeyed behold the younger son of the prophet did look at the instrument of satan before him and say, "Behold, my father thou art doing forty-five and the men who wear blue clothing and ride upon two wheeled chariots like not to have thee drive after this fashion." And the foot of the prophet was lifted as his countenance fell.

Howbeit the prophet was not driving carelessly as his neighbor had done and had the man on the two-wheeled chariot taken him before the Council and relieved him of fifty shekels of silver it would have been a great injustice. Verily, verily, sin is not the misfortune to be caught, nor virtue the good fortune of escaping judgment.

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### HIGHLAND CHURCH, SHREVEPORT

The associational report of Highland Church, Shreveport, Louisiana, Dr. John Caylor, Pastor, shows 520 additions, 123 baptisms, $33,825.64 budget income and a total membership of 2469 at the close of the associational year.

# D.D.'s For Ministers

WILLIAM A. ELLIOTT

**DO UNDERSTAND THE WAYS AS WELL AS THE WORD OF GOD.**

It is a great thing in preaching the gospel not to commit God to fantastic ways of doing things. Many ministers seem to know the scriptures—especially the letter of the scriptures—but often ascribe the most exaggerated and unbelievable acts and conduct to God.

Listening to an impassioned and fervid exhortation by an evangelist, over radio, in speaking of creation, he said: "God spoke the word and instantly the world and all the starry planets of the universe came into being; he said: let there be light, and there was light, let there be fish of the seas, and instantly every ocean and every sea, and inland lake and river, teemed with fish."

So he went on to bring everything that is, into being instantaneously. There is no more reason to assume that the seas teemed with fish instantaneously, than the earth was populated by men instantaneously. Not that God could not have called them into being, but that is not God's way of creation.

So men are attributing methods to God that are not his methods, and ways that are not his ways. It is a real accomplishment to so understand the teachings of the scriptures that we can rightly present the ways and works of God, without resorting to our fervid imaginations.

The inspired writers made no such claims for Jehovah. God caused a gourd to grow up over night, but there is no instance where he brought man or moral character to maturity in such manner.

**DON'T FUMBLE THE BALL WHEN PREACHING.**

There are many ways of fumbling the ball when preaching, and by fumbling I mean failing to do what one starts out to do. Certain goals the preacher has in mind when he stands before his people. He desires to get his message across. Certain ends he wishes to gain.

But how easy it is to fumble the ball and miss the play—fail in gaining the objective.

Sometimes it is lack of preparation that causes the preacher to fumble the ball. Instead of standing up and going direct and straight-forward toward the goal, he finds himself meandering here and there, seeking some idea that may give substance to the sermon. The well was deep and he had nothing with which to draw the water.

Sometimes it is some vehement and ill-considered idea that he feels impelled to declare. After he said it he is aware that he fumbled the ball, he missed fire. He sensed the attitude of revolt on the part of his audience. He yielded to an impulse that had no reason in it.

Again a preacher may fumble the ball by the inconsistency of his preaching and practice. That is always a tragic thing in a minister's life. To preach love and live a loveless life; to preach purity and be unclean in word or habit; to declare unselfishness and to live selfishly; to recommend a prayer-life and then to live without prayer. To urge that all men live lives of example to others, and then to lack in his own influence.

Fumbling the ball in a great game often loses the game and to fumble the ball on the part of the preacher may be even more disastrous.

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## THEY MEANT WELL

After a funeral service a fourteen-year-old boy said "That was a grand performance."

* * *

Arranging for his father's funeral, a twenty-five-year-old young man said, "Dad never joined a church and never attended but he was a life long Baptist."

* * *

After a sermon a high school boy said "That wasn't half bad." I'm still wondering which half.

* * *

I asked a business man where he had been the last four Sundays. The answer was "Doctor told me I must sleep in the open."

* * *

Flowers sent to the church for the morning service bore this card. "Best wishes for a speedy recovery."

* * *

A woman who was nervous over a speech she had to make said, "Pastor, I wish I could do it like you do. When you speak, you just seem unconscious."

* * *

Almost any Sunday after a 30-minute sermon, "Thank you for the nice little talk."

* * *

An invitation to speak at another church was worded thus, "You are hereby invited to visit our church and your wife and be our guests at the Home Coming."

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Pay as little attention to discouragements as possible. Plough ahead as a steamer does, rough or smooth—rain or shine. To carry your cargo and make your port is the point.

—*Maltbie D. Babcock.*

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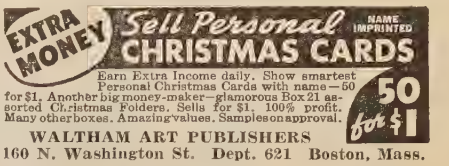
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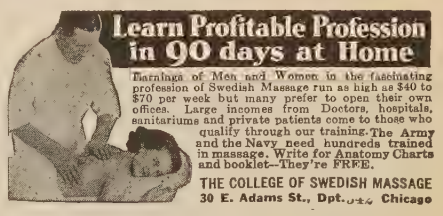
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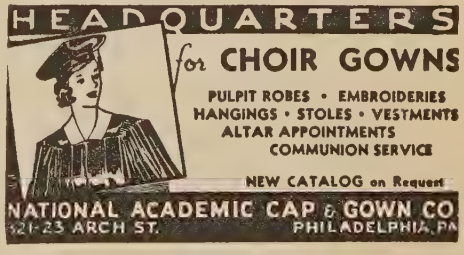



The Council for Christian Social Progress of the Northern Baptist Convention has just issued an information booklet dealing with the critical problems faced by people in camps and defense industrial areas and the responses being made by churches and other agencies.

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## A Mockery

Some of the bars are advertising a "MacArthur Special," made out of Australian whiskey, as nice an example of phony patriotism as you will find anywhere. When America needs every able bodied man and woman she can get, it's a mockery to use the name of one of our greatest heroes to sell a concoction that MacArthur or his men would not be allowed to buy.

If we are going to attach his name to drinks, let's pick a beverage like milk or orange juice—something that would make the drinker of a little more use to MacArthur. We, naturally, have no right to throw the first stone at the man who takes a drink. But let's call our poison by its right name. John Barleycorn never will be big enough or worthy enough to wear the uniform of an officer of the United States Army.

—*The National Voice.*

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## Evangelize or Die

The vital question of today is not whether the masses should be saved but how to save them. We are Baptists. Baptists must evangelize or die.

This is a lost word to be saved, and not simply an ignorant world to be educated.

## Christlike Citizens

The goal of the Baptist interpretation of Christianity is to produce men and women who in spirit and purpose are like unto Jesus of Nazareth; the method for realizing this goal is to persuade those who are free to choose to transfer the control of their lives to Jesus Christ, seeking in so doing to cultivate the consciousness of Christ, so that their inner life shall grow more and more into his likeness. Such men and women are fit to live in and to bring to bear their uplifting influence upon the city of Washington.

* * *

THE YEAR-BOOK OF THE TWIN CITY BAPTIST UNION, Minneapolis-St. Paul, is a most valuable book of reports and plans. Rev. E. A. Finstrom is the executive secretary.

## EXPRESSION OF CHRIST'S SPIRIT

By QUENTIN T. LIGHTNER
Chairman, World Relief Committee

The reason why I support the World Emergency Fund is that I believe it is one of the most concrete and practical ways in which Northern Baptists can express the spirit of Christ in a world torn by war. Every dollar given to this Fund furnishes a channel through which His spirit can touch the life of a bleeding world. It offers an opportunity for genuine sacrificial giving on the part of Baptists, and this is good for the soul of our religion. We might paraphrase the words of Jesus and say, "Inasmuch as you have sacrificially done it unto one of these least through the World Emergency Fund, ye have done it unto me."

Brooklyn, N. Y.

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## NORTHERN SEMINARY

Student enrollment exceeding the 300 mark, more than 30 beyond the registration of a year ago, is indicated by advance applications to Chicago's Northern Baptist Theological Seminary, according to President Charles W. Koller. Classes begin September 10.

The increase is proportionate with a consistent uptrend in enrollment during recent years, in which Northern has been strengthening its scholastic emphasis and maintaining its conservative doctrinal stand. New students will be interviewed personally on their call to the ministry and must meet high academic requirements.


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# DISTRICT OF COLUMBIA BAPTISTS

*News From The Nation's Capital*

GEORGE B. FRASER, President | OCTOBER, 1942 | RUFUS W. WEAVER, Executive Secretary

## Cranford Heads Committee To Plan District Program of Evangelism In 1943

### Committee Named

**A special committee from the Minister's Conference has been named to formulate and carry out plans for the simultaneous Evangelistic campaign scheduled for October, 1943. The committee named is: Dr. C. W. Cranford, chairman; Dr. Raymond Nelson, Rev. Harlan Stenger, Rev. Luther Holcomb, Rev. Frank Snyder, Rev. W. B. King, Rev. A. Lincoln Smith and Rev. Mike Elliott. The last three named are minister-members of the Evangelistic Committee of the Convention.**

The Evangelistic Committee of the District of Columbia Baptist Convention has set the dates of October 17-31, 1943 for the city-wide, simultaneous Evangelistic campaign.

Action of the committee is in line with the expressed wish of the 1941 Convention that such a campaign be set up for the churches of the District. A special committee from the Minister's Conference will be appointed immediately to work with Convention headquarters in planning for the campaign. The Minister's Conference has already approved the proposed simultaneous effort.

In addition to the 1943 Fall Evangelistic effort, the Convention Evangelistic Committee approved a Pre-Easter campaign of two weeks for 1943. This plan calls for one week devoted to "Youth Week" and one week to "Preaching Week." The first week will be sponsored by the young people in each church and will carry over into the second week of preaching. Rev. Gaye McGlothlen, Director of Christian Education, has been requested to head up the "Youth Week" planning. Local churches will adjust the program to fit their own needs. The climax will come on Easter Sunday, April 25th. A special committee composed of directors of youth work in each church will map the campaign. Pastors will arrange for the program of the second week.

# STITH ELECTED SUPERINTENDENT OF MISSIONS AND DIRECTOR OF PROMOTION EFFECTIVE ON NOVEMBER 1, 1942

ANNIVERSARY SPEAKER

**Dr. T. L. Holcomb of the Sunday School Board Will Speak at Temple Meetings Celebrating 100th Anniversary of the Church.**

### A $7000 INCREASE

Receipts from District Churches to the Unified Budget for the first ten months of the Convention year total $56,500.00, an increase of $7000.00 over the same period of last year, according to a report given by Elgin Emith, Treasurer, to the Executive Board.

### THANKS! DR. BOORDE

Dr. Thomas E. Boorde, pastor of the Anacostia Baptist Church, sent in another fine list of subscribers. His church will benefit and the influence of the United States Baptist will be felt as it goes into the homes of the members of his church.

Rev. M. C. Stith was elected Superintendent of Missions and Director of Promotion of the District of Columbia Baptist Convention at a called meeting of the Executive Board Monday, September 21st. Action came upon the recommendation of the Executive Committee.

The Brookland Baptist Church, of which Mr. Stith is Pastor, has been requested to release him so that he may begin the new work not later than November 1st.

The Home Mission Board of the Southern Baptist Convention will share in the expense involved in the new position and the activities connected with it.

During the past year Mr. Stith has been chairman of the Executive Committee of the Convention and has had a large part in formulating the plans for the enlarged work of the Convention. He is a member of the Home Mission Board of the Southern Convention and in that capacity has gained intimate knowledge of the needs of the metropolitan areas throughout the country. He has also made an intense study of the promotion set-up of both the Northern and Southern Conventions. For several months he has been studying the mission needs of the District of Columbia Convention at the request of the Home Mission Board. His pastorate at Brookland has been outstanding.

### Board Protests Stand of Dr. Gannon On Liquor and Tobacco: Letter Sent

A vigorous protest against the stand of Dr. Gannon, member of the District School Board, on facts concerning liquor and tobacco which are included in the curriculum of District High Schools, was made by members of the Executive Board at its meeting Monday, September 21st. On motion of E. H. DeGroot the Executive Secretary was authorized to write a letter of protest to the School Board.

# Temple To Celebrate One-Hundredth Anniversary

Baptist history in Washington began in the First Baptist Church, organized March 7, 1802, and the building erected the same year, was located on the corner of 19th and I Streets, N.W. The Second or Navy Yard Baptist Church, was organized June 3, 1810, and the first building erected for this church was located near the corner of 4th and G Streets, S.E. and occupied in September, 1810. In 1826, another church was organized, chiefly the members of the First Baptist Church, called the Central Baptist Church. This church held meetings in the City Hall, and later in a building on Ninth Street. The Central Baptist Church had a short history of nine years. When it was dissolved, the property went back to the First Baptist Church.

The importance of a location at the center of the city appeared in the Navy Yard Baptist Church in 1841, in a movement that culminated in June, 1842, in a council to consider the constitution of a new church, and on October 6, 1842 in the recognition of the Third Baptist Church, with twenty-one constituent members, what is now the Temple Baptist Church, was started. For three years meetings were held in an Assembly room on Louisiana Avenue, and in various places in the general location of "E Street."

The origin of the E Street Baptist Church was most impressive. A genuine missionary motive in the Second Baptist Church initiated and approved the enterprise. It is also interesting to note that a council of ministers from Washington, Baltimore, Philadelphia, Boston, and Richmond approved the new church.

In *The Raven, A Biography of Sam Houston* by Marquis James, published in 1929, there is an interesting picture of the E Street Baptist Church. I quote from *The Raven:*

"On a Sabbath morning in the spring of 1846, General Houston threw his poncho across his shoulder and took up his gold-headed cane for a stroll in the sunshine. A few squares from the hotel he entered the E Street Baptist Church, the most fashionable of its denomination in the Capital. From a pew near the pulpit, he listened with rapt attention to the discourse of Reverend Doctor Samson. . . . On the next Sunday morning he returned to Doctor Samson's church, and the next and the next."

General Sam Houston was converted in this church, but requested to be baptized in the Brazos River in Texas.

The following have served as pastors: George W. Samson, J. Spencer Keenard,

Rev. Luther Jenkins Holcomb

S. M. Shute (acting), E. H. Gray, David B. Jutten, J. Harvey Appleton, John Fletcher (acting), J. W. Parker, A. F. Mason, D. W. Faunce, J. J. Muir, Thomas E. Jones (ad interim), Thomas E. Boorde, Randolph L. Gregory, and Luther Jenkins Holcomb.

The church became known as the Temple Baptist Church assuming its present location at Tenth and N Street, N. W. The celebration of the one-hundredth anniversary will be observed with a special series of services, beginning October fourth through the eighth. The preacher for these services will be Dr. T. L. Holcomb, Executive Secretary and Treasurer of the Baptist Sunday School Board of the Southern Baptist Convention, with headquarters in Nashville, Tennessee. Considerable interest has been expressed in these services both because of the anniversary and the anticipated visit of Doctor Holcomb.

Rev. Luther Jenkins Holcomb assumed his duties on May 31. During this brief period there have been 45 additions to the church. The church has been a living example of faith, and the future is anticipated as being a progressive part of another history-making period.

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### Minister's Conference to Hear E. H. Rhodes, October 5th

The Baptist Minister's Conference will meet at the Temple Baptist Church Monday evening, October 5th at the invitation of the Pastor, the Rev. Luther Holcomb. E. H. Rhodes Jr., secretary of the Budget Research Committee of the Northern Baptist Convention, will be the principal speaker. Dr. T. L. Holcomb, executive secretary of the Southern Baptist Sunday School Board, will also speak. The church will serve a complimentary dinner to the ministers.

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### Thirty-Eight Years Without Missing a Single Sunday

Sunday, September 27th marked the 38th year that Dr. E. E. Richardson, pastor of the Congress Heights Baptist Church had not missed a single Sunday attending Sunday School. It also marked his 29th year without missing a church service.

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### Washington Baptists Calling

We have a corps of faithful ministers and a noble band of consecrated men and women, who are giving their best to make this city Christian. They call upon their brethren throughout this land for their prayers, for their sympathy, for their understanding and for their financial help in the effort to make their Nation's Capital a center of radiant Christian influence, a city in which God is honored and Jesus Christ served with sacrificial devotion. Washington Baptists are calling.

## PROMINENT BAPTIST LAYMAN NEW HEAD OF WAR PRODUCTION

Charles E. Wilson, prominent Baptist layman and chairman of the sponsoring committee of the United Church Canvass, has been named head of the new War Production Board by Donald M. Nelson. He has been president of General Electric since 1940. Mr. Wilson will be "the top production authority in the war program," Mr. Nelson said, charged with "seeing to it that programs and schedules for all phases of our war effort are met." President Roosevelt's personal support of the move was emphasized in the form of an endorsement of the appointment of Mr. Wilson. The President said: "I have always considered Mr. Wilson one of the ablest production executives in the country, and he has done an outstanding job in the production of war material."

## Training Week Set for October 26 to 30 at National Memorial

The Sunday School teachers, officers, and members of the Washington Baptist churches are being asked to set aside the week nights of October 26 to 30 for a season of special study and training. During that week several classes dealing with teaching and Sunday School problems are to be held in the National Memorial Baptist church from 7:45 to 9:30 each evening. The faculty is to be recruited from our local churches and from sources outside the District. As this article is being written plans have been completed for the inclusion of the following eight courses:

"The Book We Teach," to be taught by Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington.

"A Church Using Its Sunday School," to be taught by Mr. J. P. Edmunds, Associate in the Department of Sunday School Administration of the Sunday School Board, Nashville.

"When Do Teachers Teach," to be taught by Dr. W. A. Gardiner, State Sunday School Secretary for Kentucky, Louisville.

"The Baptist People," to be taught by the Rev. James P. Rodgers, pastor of the Petworth Baptist church, Washington.

"The Grace of Giving," to be taught by Rev. J. Herrick Hall, Co-pastor of Fifth Baptist church, Washington.

"The Extension Department of the Sunday School," to be taught by Miss Caroline Henderson, Approved Sunday School Worker for Maryland, Baltimore.

"Intermediate Sunday School Work," to be taught by Miss Mary Alice Biby, Associate in Intermediate Department Work, Sunday School Board, Nashville.

"Guiding the Little Child in the Sunday School," to be taught by Mrs. W. A. Gardiner, Approved Sunday School Worker for Kentucky, Louisville.

There is a possibility that three additional courses will be offered but arrangements for them are not complete at this writing.

It is to be hoped that each of our churches will appoint a strong committee to promote and advertise this effort in each Sunday School and church looking toward a representative group being present from each of our thirty-two churches. There is to be no enrollment fee and the school will have as its director Rev. Gaye L. McGlothlen, Secretary of Education for our convention.

# Sunday School Training Week

*October 26 - 30*

**National Memorial Baptist Church. Time 7:45 to 9:45 P.M.**

**ALL OUT! All out for a week of study for Officers, Teachers, and all others interested in the Sunday School work of the churches of the District of Columbia Baptist Convention.**

**STUDY — FELLOWSHIP — INSPIRATION — WORSHIP**

**The Faculty** for this week of training includes some of the finest leaders of Sunday School work in this country. Here is a partial list:

J. P. Edmunds—Sunday School Board, Nashville.
Dr. C. W. Cranford—Pastor, Calvary Baptist Church.
Dr. W. A. Gardiner—State Sunday School Secretary, Louisville.
Rev. James P. Rodgers—Pastor, Petworth Baptist Church.
Rev. J. Herrick Hall—Co-Pastor, Fifth Baptist Church.
Miss Caroline Henderson—approved worker, Baltimore.
Miss Alice Biby—Sunday School Board, Nashville.
Mrs. W. A. Gardiner—approved worker, Louisville.
Rev. Mike Elliott, Pastor, Luther Rice Memorial Baptist Church.

Churches are requested to appoint a strong committee at once to promote the school—and to work for the largest delegation possible.

**ALL OUT! For the largest enrollment in the history of the Convention. Every one of the thirty-two churches—ALL OUT! To become more effective in the local church. To develop Christian understanding of the true needs of the world today and the ways by which such needs may be truly satisfied. ALL OUT! All out in study. All out in Service. All out in Support.**

**BEGIN NOW TO ENROLL THE WORKERS IN YOUR CHURCH**

For further information address

**REV. GAYE L. McGLOTHLEN**
Director of Christian Education
715 Eighth Street, N. W.

## Maryland Farm to Serve as Amish C. O. Camp

LANCASTER, Pa.—Members of the Old Order Amish Church have purchased a 141-acre farm in Washington County, Maryland, as a camp site for drafted members of this pacifist religious sect who are opposed to military training and do not want their young men to mingle with youths of other faiths.

Samuel S. Wenger, attorney for the Amish, said the National Selective Service Board has approved the tract for use as a C.O. camp for Amish exclusively. The present farm house on the land will accomodate 25 draftees.

Under the Amish Selective Service plan, the young men will work under supervision of the United States Department of Agriculture's soil conservation committee during the day and will devote their free time in the evenings to development of the farm in their own interests.

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Dr. Kyle M. Yates, for 20 years professor of Old Testament in Southern Baptist Seminary, has resigned to accept a call from the Walnut Street Baptist church, Louisville. This is the largest Baptist church in Kentucky.

Danville, Va., has two new churches, one organized in the vicinity of Averitte College, to be known as West Main, with Rev. A. G. Carter, formerly of the Second Church, Danville, as pastor.

# W. M. U. QUARTERLY MEETING

With the vacation season over, a full program is being planned and undertaken by the Baptist women of the District.

### DAY OF PRAYER

The Annual Day of Prayer for missions in the District will be observed September 28th at the Calvary Baptist Church from 10:30 A.M. to 12:30. Mrs. M. P. German, Prayer Chairman for the District has arranged the following speakers:

Mrs. Gaye L. McGlothlen
Mrs. Nichols
Mrs. Carleton M. Long
Miss Elizabeth Mills

who will present various phases of work to be carried on here during the coming months. An offering will be taken for this work.

Mrs. German stresses the fact that now more than ever before there is a great need for united prayer, and espcially for the home base. If we do not strengthen the lines at home we cannot hope to reach very far.

### QUARTERLY MEETING

A Fall Rally is planned for the regular Quarterly meeting of the Women's Baptist Missionary Association to be held October 2nd at the Metropolitan Baptist Church at 10:30. Miss Mary Christian, W. M. U. representative will speak and it is hoped Dr. Lewis will bring a message from his trip abroad and the Carey Anniversary. There will also be election of officers and plans made for participation in the Columbia Baptist Convention.


**ANNUAL DONATION TEA**

The Baptist Home for Children
1001 West Cedar Lane
Bethesda, Maryland

**Saturday, October 24, 1942**
2 until 6 o'clock

Come Bring your friends! Enjoy an afternoon of good fellowship! Gifts always acceptable: CASH - School Supplies - Canned Goods - Dry Groceries - Preserves - Jellies - Good Clothing. Cake, candy, fancy and useful articles on sale.

Take cars via Wisconsin Ave. Friendship Heights) to District Line, then bus to Cedar Lane. Autos will meet you there.


# OUR GARDEN

## THE BAPTIST HOME FOR CHILDREN, WASHINGTON, D. C.

**MARY N. TALMADGE, Suprintendent**

If you come to visit the Baptist Home for Children in Bethesda between April and November, one of the first things you will see is our large garden. From early spring, beginning with kale, asparagus and peas, we have vegetables continuously.

Our boys, from six to sixteen, get a healthy tan, keep physically fit, busily and happily occupied and, with much help and supervision, supply not only our own table with fresh vegetables, but sell enough to the community, especially corn and tomatoes, to pay for the garden.

To see fifty children eating "corn on the cob," just cut from the stalk, is a sight that pays for many hours of work. We have twenty-five different vegetables in our garden this year.

Strawberries, plums, peaches, apples, pears and grapes from our farm have helped to give variety and vitamins on our table.

We use at least three dozen eggs a day, supplied by our own two hundred hens. Enough eggs have been sold to pay for the feeding of the whole flock.

One boy, going out from the home, was able to get work this summer on Maryland farms, living in one of the High Schools, which had been converted into dormitories for city boys who were helping the farmers. He said that without his training here, he would not have been able to have held his job. This lad did his work so well that one of the farmers recommended him to one of his friends who has offered to take our young man from our Home into his own family and send him to school.

We believe that gardening has incalculable value as a character builder.

The recently elected officers of the Baptist Sunday School Association of the District of Columbia Convention held their first meeting for counsel and planning Monday night, September 14, under the leadership of Rev. Gaye L. McGlothlen, Educational Secretary, who presided in the absence of Mr. Clifford Jenkins who, because of illness, was unable to attend. Matters coming before the group pertained to the program of the next monthly meeting of the full association at Fifth Baptist Church on October 5th, 8:00 p.m.; plans in connection with the ctiy-wide Sunday School Training Institute during the week of October 26-30; and a study of proposed enlistment efforts among adult church members not enrolled in Sunday School, and of Child Evangelism. It was also discovered that eight of our churches who had held Vacation Bible Schools had not sent their reports to Headquarters while fourteen had come in. It was stated that several responses have already been received to a recent questionnaire form sent to The Sunday School Superintendents asking for a list of their teachers and officers.


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# Baptist Bible School Sessions Begin Monday, September 14

Regular opening of the 1942-43 sessions of the Baptist Bible School was held Monday, September 14th in the Bible School Building, 715 Eighth Street, N.W. The faculty this year is composed of: Roger I. Berghauser, English and Hebrew Old Testament; Clyde J. Crouch, Religious Education; Velma E. Deason, Christian Missions and Church Vacation Bible School; Clarence R. Ferguson, Evangelism; George S. Hixson, Church Administration; Zebulon C. Hodges, Biblical Introduction; Walter B. King, English New Testament; Evelyn F. Ballou, Public Speaking; Walter MacMillan, Christian Homiletics; Ethyl M. Manning, Music; John R. Nelson, Greek New Testament; Edward E. Richardson, Biblical Theology, Religious Philosophy and Christian History; Emily H. Sawtelle, Religious Drama and Christian Sociology and Alva L. Smith, Church School. Classes begin at 4:40 in the afternoons and run until 9:05 in the evenings. Individuals wishing to enroll in any of the classes still have opportunity to do so. The Baptist Bible School is sponsored by the District of Columbia Baptist Convention. Its appeal primarily is to Baptists who wish to equip themselves for more effective service in the churches. Its denominational appeal and background makes of it a tower of strength for our Baptist work. If you are a Baptist you will want to support your own school—loyal to the Baptist faith and principles.

## WHEN IS THE MINISTERIAL STUDENT ELIGIBLE?

**The ministerial student, whether in college or seminary, is eligible to participate—with his church and state board, in the Ministers Retirement Plan the very first day he becomes pastor of a church. This church may be a quarter-time or half-time, but the young minister will safeguard his own future retirement fund by starting his participation in the Plan immediately. He will thereby have his service record complete—and avoid any deductions which would be caused by postponing this important step.**

**To serve the ministerial students who will accept their first pastorates within the next few months will be a privilege. Write me for application blanks and further information.**

**Dr. Rufus W. Weaver**
***(Executive Secretary)***
**715 - 8th Street, Northwest**
**Washington, D. C.**

## Follow Your Young People!

**Churches and young people's group leaders throughout the United States should keep in touch with their young men and young women who are coming to Washington by the thousands to work for the Government. The Columbia Federation of Baptist Young Peoples Unions is anxious to get in touch with all these newcomers to the National Capital, the newly-elected President, Clyde Hospital, announces. Drop a line to the Federation, care of The United States Baptist office, 715 8th St., N. W., Washington, D. C., giving names and addresses of any of your members who have recently come to Washington.**

# B. T. U. TRAINING WEEK A GREAT SUCCESS

An intensive week of study and training in Baptist Training Union methods climaxed in the National Memorial Baptist Church Friday evening, September 11, when three hundred fifty one representatives from twenty-two of our convention churches gathered in the auditorium of the church for the closing inspirational period. The leader of that period was Mrs. J. O. Williams, Nashville, Tenn., who challenged the group with a message, illustrated by a chalk talk, on the subject "Loyalty to Church Membership." Her theme appropriately emphasized the theme which runs through all training union plans: training in church membership. The choir of the Temple Baptist church provided an excellent musical background during the drawing of the chalk illustration.

During the school itself, ten classes were offered—seven in the methods of promoting training union work, and three in popular subjects designed for those who did not attend the "methods" classes. The attendance on none of the five nights dropped below three hundred fifty, the average attendance being 361. In the light of the distance of some of our churches from the host church, gas rationing, and other events found in the busy city life of Washington, this record is most remarkable.

Of interest also is the fact that twenty-two churches participated by having at least one delegate present one or more nights. During the school itself five hundred thirty six persons were enrolled in the classes and many others came once or twice as visitors. The churches, and the total enrolled from each of them, are as follows:

| | |
|---|---|
| Anacostia | 5 |
| Bethesda First | 11 |
| Brookland | 69 |
| Brookmont | 2 |
| Calvary | 13 |
| Centennial | 10 |
| East Washington Heights | 20 |
| Fifth | 16 |
| First | 41 |
| Kendall | 3 |
| Luther Rice Memorial | 17 |
| Metropolitan | 9 |
| National Memorial | 147 |
| North Washington Highlands | 1 |
| Petworth | 38 |
| Second | 26 |
| Silver Spring | 1 |
| Takoma Park | 2 |
| Temple | 64 |
| West Washington | 4 |
| Wilson Avenue | 3 |
| Wisconsin Avenue | 8 |
| Miscellaneous | 27 |
| | 536 |

The fine success of the school was largely due to the splendid faculty which gave of their time with no remuneration other than the joy of seeing a job well done. Without the hard work of the following from Washington: Rev. J. Ray Garrett, Miss Martha Dorroh, Miss Ethel Morris, Mr. Howard Rees, and Mrs. Gaye L. McGlothlen, and the following from Nashville, Tenn.: Mr. and Mrs. J. E. Lambdin, Miss Elaine Coleman, Mrs. J. O. Williams, and Mr. C. Aubrey Hearn, this record could not have been achieved. Gaye L. McGlothlen, Convention Secretary of Education, served as director of the school.

The enthusiastic group who attended are already looking forward to a similar effort in the early part of September in 1943.

## Federation Holds Retreat In September

The retreat of the Columbia Federation of BYPUs was held at the Marjorie Webster School, Washington, D. C., during the week end of September 12-13. About forty-five registered for the full program remaining overnight at the school. An additional hundred or so attended other parts of the program.

The retreat, presided over by Clyde Hospital, President, opened for registrations Saturday afternoon at 2:00. The recreational facilities of the school were available during the afternoon, and the evening session presented the first formal program, the speaker for the occasion being Rev. J. P. Rodgers, pastor of Petworth Baptist Church. Conferences and a social concluded the Saturday program. The Sunday session opened with Dr. Raymond J. Seeger, Professor of George Washington University, leading the morning devotion. Conferences and a business period were held during the morning. During the afternoon attention was directed to the Federation program for the coming year during which time Rev. Gaye L. McGlothlen, Secretary of Christian Education for the D. C. Convention, presented the plans in connection with the organization of an Association of Training within the District of Columbia Convention as these plans affected the Federation. Miss Lila Mae Jerman, of First Baptist church, brought the concluding devotional message.


### NO MORE PRIOR SERVICE CREDITS, BUT—

**Retirement benefits for older men did not fade away when the deadline for prior service credits was passed. Just how much your retirement income will now be depends, of course, upon the individual factors involved in your particular case. Of one thing, however, you can be assured: It will be more if you DO join the Ministers Retirement Plan than if you don't. It will be more if you join now than if you delay longer.**

**Write me for application blanks and further information.**

**Dr. Rufus W. Weaver**
***(Executive Secretary)***
**715 - 8th Street, Northwest**
**Washington, D. C.**


## THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

takes pleasure in announcing
the formal inauguration of
Dr. Ellis A. Fuller as President, and
Dr. Sydnor L. Stealey as Teacher
of Church History,
in Norton Hall Assembly Room
at 10 a. m.
and at Walnut Street Baptist Church
at 8 p. m.
Thursday, October 15, 1942
Louisville, Kentucky

## BAPTIST CHURCH SCHOOL ADVANCE

Supplies of material in connection with both of these programs of the Northern Baptist Convention have recently been received at Baptist Headquarters, 715 8th St., N. W., and may be secured from the office of the Secretary of Christian Education.

BAPTIST CHURCH SCHOOL ADVANCE. This is the third year of the Advance but it is a program so planned that if your Sunday School did not participate in the first two years it will yet find the third year plans helpful in "advancing" in effective work. The special material available is in the form of "Work Kit III." The kit includes several attractive wall posters and numerous smaller pieces of promotional literature, manuals of methods and suggestions, etc. The price is $1.00 a kit, a reasonable price for the wealth of material offered.

BAPTIST YOUTH FELLOWSHIP. This organization is the new proposal of the Northern convention relating to coordination of the youth groups in the local church whether or not it be a society type organization, a Sunday School class, or a missionary group. The plans have been in the process of development for several months and have now materialized in an "Adventure Kit" which includes wall posters, pamphlets, and manuals which will be of help in understanding the new plan and of adapting it to the local church. The price for this packet is also $1.00.

Several of the kits and packets for these two plans are yet available and may be secured by ordering them by mail or by phone at Baptist Headquarters.

Anniversaries of long pastorates have been observed lately as follows: Dr. George W. Truett, First Church, Dallas, Texas, 45th; Dr. Richard S. Ownes, Calvary Church, Roanoke, Va., 12th; Dr. F. S. Porter, First Church, Columbus, Ga., 11th; Dr. W. A. Taliaferro, Bull Street, Savannah, Ga., 25th.

THE UNITED STEWARDSHIP COUNCIL states that "contributions to Protestant churches during the year 1941 increased by more than $17,500,000 over the previous year and there was a membership increase of over 1,000,000. Total receipts were more than $350,000,000, with a membership of nearly 25 million.

BERKLEY DIVINITY SCHOOL makes large contribution to work on Pacific coast. Members of the faculty served in eight Baptist summer assemblies; Prof. E. A. Fridell is chairman of the Baptist committee in the San Francisco Bay area assisting in the work of Japanese evacuation; President Sanford Fleming was elected vice-president of the American Association of Theological Schools.

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A boy went to work in an engineer's shop, and after he had been there three weeks announced his intention of leaving. His employer asked the reason, whether the hours were all right, and the money all right, and the boy replied: "Yes, those are all right, but I don't like it, and I'm sorry now I learned the business."

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

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*Young people of a Baptist church give a party for nearby soldiers*

## *Keeping Step with Service Men*

Baptist churches near army or navy training camps are taking the place of the "home town church" in the lives of many of the boys who are far from home and friends. This is a place that the U. S. O., however commendable its work, cannot fill.

That's why $150,000 will be set aside from our 1942-43 World Emergency Fund for work among service men. The money will help Baptist churches near training camps to expand their programs for soldiers and sailors; and will furnish Baptist chaplains with New Testaments and inspirational literature to give to "their boys."

It will also send Christian workers into crowded areas around defense plants, where living conditions are bad and Christian influences are needed.

***Make contributions for this work through your own local church, or send them direct to: World Emergency Fund, 152 Madison Ave., New York City.***

# NORTHERN BAPTIST CONVENTION

## CALLED TO THE CHAPLAINCY

The Rev. Mr. Grover C. Walters, pastor of the Tacony Baptist Church of Philadelphia, Pa. since December 1927, has been appointed a Chaplain in the Army of the United States. Mr. Walters began his active service with the 1328th Service Unit, Camp Pendleton, Va. on August 24th.

## Western Clergy Permits

In accordance with an announcement sent out recently by Mr. H. W. Siddall, Chicago, from now on the railroads west of and including Chicago, St. Louis, Memphis, Vicksburg and New Orleans will have but one class of clergy fares, regardless of the class of equipment in which the passenger rides. This will be one-half of the first class fare, approximately 1.65 cents per mile.

## DR. HOBART JOINS RICHMOND HILL STAFF

The Reverend George H. Hobart, D.D., has accepted the call of the Richmond Hill, New York Baptist Church, to become assistant to the pastor, Rev. Fred Robert Tiffany. The new relationship begins September first. Dr. Hobart received his education in the public schools of Cleveland, Ohio, taking his college work in Hillsdale College, graduating with the degree of B. A., and his B. D. was received in Hillsdale Theological Institution. In 1935 Hillsdale College conferred upon him the honorary degree of Doctor of Divinity.


## The United States Baptist

**MIKE ELLIOTT**
**Editor and Publisher**

**HENRY L. SWEINHART**
**Associate Editor**

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# Timely Treatments of Vital Subjects

## IN THESE BOOKS OF *The Judson Press* . . .

### IT BEGAN IN BURMA

By
**RANDOLPH L. HOWARD**

For fifteen years Dr. Howard was a teacher in Judson College, Rangoon. During that period and on a recent tour he visited every part of Burma. He has an inspiring story to tell of his personal contacts with the missionaries. They have shown themselves true ambassadors of Christ. A book that deserves the wide reading it is now enjoying.

**$1.00** Cloth
Paper, 60c

### IT CAN HAPPEN

**Between Sundays**

**By EUGENE D. DOLLOFF**

Dr. Dolloff refused to surrender to the suggestion that the week-night meeting must go. Instead, he planned and worked to make his Thursday night service "grow" and "glow." In telling how he and his people do this, he reveals how any pastor and church can save this meeting. In fact, here is a new book that just "glows" with worth-while ideas!

Cloth **$1.00**

### WORSHIP IN THE CHURCHES

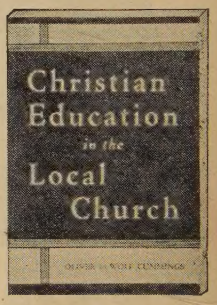
**By WILLIAM ROY McNUTT**

Showing a firm grasp of the subject, the author makes a careful study of the aspects of worship in today's churches and offers constructive criticism and suggestions. It is an important book in two ways: It presents the study of corporate worship with authority and clarity; it is one of the few books on this subject by a Baptist.

**$2.00** Cloth
*Gold Stamped*

### CHRISTIAN EDUCATION
**IN THE LOCAL CHURCH**

By
**OLIVER deW. CUMMINGS**




By writing this book, the author has made a substantial contribution to the literature on Christian education; and the Publication Society in order to give the book the widest possible circulation has made the price very low. It offers an excellent survey of the total educational responsibility of the church. Plans and techniques advocated will find practical application.

**$1.00** Cloth
Paper, 60c

### SQUARING UP **50 TALKS TO JUNIORS**

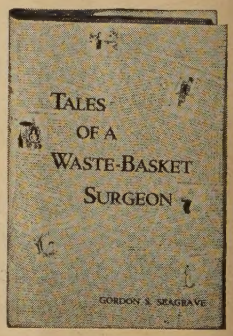
**By JULIUS FISCHBACH**

Leaders of boys and girls will welcome this sparkling book, written by a young pastor who has made a name for himself in his work with children. His talks, which make use of objects in a unique way, are valuable lessons for juniors. He also introduces children into the talks wherever possible. A mine of fresh, usable material!

**$1.25** Cloth
*Gold Stamped*

### TALES **OF A WASTE-BASKET SURGEON**

By
**GORDON S. SEAGRAVE, M.D.**




The foundations of Dr. Seagrave's present courageous fight in war-torn Burma were laid at tremendous physical expense and with great spiritual fortitude. Today, his name is often seen in the news of the Burma theatre of war, but his bravery is as usual tempered by modesty and a sense of humor. Read his story, written before the war as no one else could write it!

**$1.25** Cloth

"Waste-Basket Surgery," $1.00

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